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## POETRY.

For the Churchman.

### Ελωῒ Σαβαχθανί.

Darkness filled the firmament,
And the temple's vail was rent:
Trembling seized the hoary earth,
And from it the dead came forth,
As went to the mourning sky,
"Ελωῒ σαβαχθανί."

'Twas from Him the LORD of Heaven,
Ere the cord of life was riven,
Wounded, bleeding, faint and dying,
With no soothing voice replying,
Rose that wildly mournful cry,
"Ελωῒ σαβαχθανί."

JESUS risen from the tomb,
In mine hour of deepest gloom,
When by doubt and fear oppressed,
Sadness fills my troubled breast,
Hear, O hear my mournful cry,
"Ελωῒ σαβαχθανί."

When shall cease my fainting breath,
And my cheek grow pale in death;
When are told my fleeting years,
And I leave this vale of tears,
Be not then my mournful cry,
"Ελωῒ σαβαχθανί." G. H. H.

New York University, September 2, 1842.

*From the Western Luminary.*

## TRIENNIAL VISITATION OF THE BISHOP OF EXETER.

The Right Rev. the Lord Bishop of Exeter held his Visitation Court, in the Cathedral Church of St. Peter, Exeter, on Wednesday last. There was an exceedingly numerous attendance, both of the clergy and influential laity. The Visitation sermon was preached by the Rev. R. W. Barnes, of Dunchideock, and was a most eloquent and appropriate discourse. At its conclusion, the Right Rev. Prelate proceeded to the altar, where the names of the clergy were called over by Ralph Barnes, Esq., his lordship's secretary. The bishop then proceeded to deliver his

### CHARGE.

He said, in looking back upon the years that had passed since they first met on such an occasion as this, the prevailing sentiments of all their hearts must be those of fervent and humble thankfulness to their Divine Head, who had enabled them not only to retain the outward form of a national Church, in spite of all the dangers by which they had been assailed, but had permitted them to aspire to a higher and a wider sphere of action, cheered on and stimulated in their ministrations by the increased and increasing sympathy of the people—by the zealous and active and intelligent co-operation of the most eminent of all orders of men around them—and by the manifold indications which were afforded them of a yearning after a deeper insight into the true way of salvation—into the nature, the blessings, and the privileges, of the Holy Catholic Church—the true ark of deliverance—the mystical body of the blessed Son of GOD. He thanked GOD that the Church was now no longer regarded as the watchword of a party, but was recognized as the city of the Living GOD upon earth, in which those who used their high privileges aright should be disciplined and fitted for the citizenship of the Heavenly Jerusalem.

This improvement and enlargement of the religious views of the laity called upon the clergy for a proportionate elevation of their own views and feelings, and for a proportionate degree of diligence in the prosecution of those studies which would enable them rightly to instruct their people on those important subjects, to a more true and perfect understanding of which they were manifestly aspiring. Those among them who felt with him the loss which they had sustained, in having been less animated by the spirit of the times in which the best years of their lives had been passed, would likewise agree with him in thinking, that this, whether their fault or their misfortune, did not release them from the general duty of laboring earnestly, in humble dependence upon GOD's grace, to raise themselves, as far as might be, to a level with their increased responsibility; while the younger members of their body, rejoicing as they had reason to do, in their own better lot, that they had no temptation to idleness or sloth in the prevailing temper of the people, would anxiously apply themselves to the studies that were necessary to qualify them for so great a work—a work necessary to man's salvation, and which had devolved on them in an age of unexampled intellectual activity—an age distinguished by a spirit of earnestness and zeal in the investigation of religious truth, which it would be the opprobrium of the clergy if they should be unable to meet, to satisfy, and to direct. Happily for the rising generation of theological students, they had now afforded to them a new and most valuable aid.

The University of Oxford, acting upon the suggestion of Her Majesty, for the foundation of two Professorships of sacred learning, and, of its own liberality, anticipating the time when the Royal endowment should be paid, had already commenced the pious work, by providing not only the means of instruction, but also the means of ascertaining the proficiency of those who were to be thus instructed, in order that they might be qualified to become the instructors of others. The new Professors would commence their duties as soon as the members of the University should again meet for the purposes of study, and the examination of the students would not be delayed beyond eighteen months, it being intended that certificates should be given to all who should pass a satisfactory examination, after attendance upon six courses of lectures, which could not be completed in less than an academical year. The University did not profess to require of all her sons who might be candidates for holy orders, that they should avail themselves of the assistance which this most useful institution would afford; but he felt that he should be greatly wanting in his own duty as a bishop, if he did not seize this early opportunity of stating that he should require of all candidates in this diocese, members of that University, so soon as the statute should be in operation, the certificate for which it provides. There might indeed be some special cases in which he might see fit to remit the requirement, but such would be his general rule, and it would be departed from only where very peculiar circumstances appeared to justify the exception. But it must not be supposed that even the exceptions would extend to the admission of a less amount of qualification than might be expected to satisfy the academical examination; for he should be guilty of a very culpable remissness if he did not to the utmost extent of his ability co-operate with the University in this most wisely conceived and laudable endeavor to elevate the standard of theological learning in the future ministers of our Church. He had ventured to pronounce of the plan itself that it was most "wisely conceived," and most confidently did he expect their concurrence in that opinion when he stated to them what that plan was:—One of the new Professors would lecture on pastoral theology, comprising instruction in the duties of a parish priest, the composition of sermons, and the history of the Liturgy and Rubrics. The other Professor would lecture on ecclesiastical history, and the writings of the fathers.

That extensive progress could be made, in these departments of sacred learning, in so short a time, was not to be expected; but the rudiments and principles of every one of them might be learned, and the road opened by which the faithful and conscientious student might safely advance. But, valuable as this measure was in itself, it derived in his estimation a vast accession of value from the time and the place at which it had been put forward. The University had been too usually identified, by the thoughtless and inconsiderate—by a large portion of the writers as well as the talkers—with the authors of the publications called the Oxford Tracts. It was well, therefore, that she had taken the means of teaching authoritatively on those important subjects, on which, in the absence of such teaching, unauthorized individuals had taken the liberty, which undoubtedly they possessed, to set forth their own sentiments.

The result of the unauthorized teaching had upon the whole, he firmly believed, been highly useful, not only to the cause of sacred learning, but to that of true religion. In spite of the clamor with which they had been assailed—although their publications contained some things which he believed to be errors of doctrine—although in other respects he disapproved of their recommendations in matters of practice—and although the manner in which they had put forward their opinions was often injudicious—still he did not scruple to repeat, what he had said three years ago, that the Church was largely indebted to the authors of these tracts. The candid ecclesiastical historian of the nineteenth century would hereafter speak of them as men who, by their own energy, and by exciting the energies of others, had largely contributed to the revival of a zealous spirit of inquiry into the doctrines of the primitive fathers—those surest commentators on the Sacred Scriptures—and into the true principles and constitution of the Christian Church, which had spread with a degree of rapidity and usefulness wholly unexampled since the days of Cranmer. But he would not enlarge on these topics. He whose station best entitled him to speak of those writers as they deserved, had already anticipated what he might have said, and had made any further observations worthless. His only object was to do an act of simple justice, at whatever hazard of sharing in the obloquy which had been so unjustly cast, not only upon the tract writers themselves, but upon those who, differing from them upon many important points, as he had acknowledged himself to do, did nevertheless feel bound to regard them with respect and gratitude, as pious and able men, laboring zealously and earnestly, and, on the whole, beneficially, in the Church of CHRIST.

On one point he was sure they would agree with him, in thinking that they had effected great good—he alluded to the stimulus which they had given to a life of prayer and systematic piety, which should realize the requirements, and copy the example of those holy men who had compiled the Liturgy of our Church, and explained, illustrated, and enforced it by the Rubrics. That Liturgy and those Rubrics were framed, not for one day in the week only, but for every day; and it would have been well if this fact had never been lost sight of. Was it altogether the fault of the people that they did not come oftener to Church? No clergyman could conscientiously say so, until he had tried—seriously and earnestly tried, for a considerable time—and tried in vain to win his flock to a more frequent attendance in GOD's house, for the purposes of public worship. He prescribed no rule—on such a point any authoritative rule would be useless—worse than useless—it was a matter which must be left to the feeling and the judgment of every individual clergyman; for unless the feeling went with the judgment, and the practice were directed both by feeling and judgment, things in this respect had much better remain as they are. He would urge them, however, to note what had been the effect of the practice on the best and holiest men in all ages of the Church. Let them note, too, its effect upon those in our own day, who were known diligently to follow it. Were they, he asked, mere formalists—destitute of vital or spiritual religion? Above all, he would say, let them try the practice, in prayerful and devout dependence upon the GOD of love, and mark its effects upon their own souls. If they found that a holy composure, a pious joy, an increased ability to go through all their other duties, resulted from a stricter attention to these much depreciated ordinances, would they, could they hesitate, to do every thing that in them lay, to bring their flock to join with them in those week-day services of prayer and thanksgiving which the Church had so faithfully provided?

In country parishes, perhaps, it might not at first be easy to collect a congregation. Yet often, even there, the sick, and some of those whose station in life exempted them from constant labor, might be brought gladly to avail themselves of more frequent opportunities of public prayer, if they saw that their minister was earnestly desirous to execute faithfully his high commission as a minister of the Word of GOD. But it was not only to the importance of more frequent prayer that he was desirous to call their attention; he invited them still more earnestly to a more frequent administration of the sacrament of the LORD's Supper. One celebration in every month was the very least that ought to satisfy the faithful pastor, even of the smallest congregation. They might be assured that, instead of being small, the number of communicants would increase with the opportunities which were afforded them of communicating—and not only so, but they would come better prepared to receive the holy sacrament and to understand its nature, while the influence of the minister over them, for all good purposes, would be incalculably advanced.

While thus pressing these subjects upon their attention, he was not ignorant that many good and pious men had thought—some, perhaps, even among those whom he was then addressing might think—that the most valuable part of public worship was the ordinance of preaching. They were sometimes told indeed that the great work and office of the ministry was "to preach to the people." From the earliest period of the Reformation down to the present time, there had been two parties in the Church, each containing many sincere and excellent men, who had been more distinguished by the difference of their feeling, if not of their language, upon this point, than by any other circumstances. Upon which side the Church had spoken, he need not say; but had not experience spoken also, and was not its testimony *with* the Church? What were the results—the enduring results—of the most eloquent, the most earnest, and the most successful preaching, if not kept in due subservience to the immediate and proper purpose for which the congregation were assembled—namely, "to acknowledge and confess their sins before GOD—to render thanks for the great benefits that they had received at His hands—to set forth His most worthy praise—to hear His most holy Word—and to ask those things which are requisite and necessary, as well for the body as the soul?" What, he asked, were the enduring results of mere preaching, when put in comparison with a service like this? But, after all, what was preaching? did it consist merely in the delivery of sermons? In propagating the Gospel among the heathen, indeed, this might be the best, or perhaps the only mode of instruction; but was it so in reference to those who had been already brought to a knowledge of divine truth? What was catechizing? What the reading of the Word of GOD daily in our churches? What the devout and intelligent use of our admirable Liturgy? Could any mere sermon be compared, even as an instrument of instruction, with the wisdom, the perspicuity, the fullness, the wonderfully proportioned development of the revealed will of GOD, which was there exhibited? Of the many inestimable advantages which the Liturgy of our Church possessed, this seemed to him the most valuable—that it preserves the just analogy of our faith. In it, no one portion of evangelical truth is unduly exalted above another—no favorite doctrine can be there inculcated—nothing sectarian—nothing that is not strictly Catholic, in tone as well as in sense, is there admitted. Let them only teach their people the method and system of the Prayer Book, as well as the meaning of every particular part of it—teach them to understand the riches of GOD's goodness and mercy as they were there unfolded—above all, teach them "to pray with the spirit and to pray with the understanding also," and they might be assured that they would then listen even to a sermon, if not with the same admiration of the preacher, or the same subjection of their feelings to his rhetoric, yet with hearts and minds better fitted to receive and to retain the good things which he might teach; nay, more, to carry them away with them.

One word more on this most precious gift, which our Church had been permitted to convey to us. The Prayer Book was not merely intended as a manual of daily devotion—it was in itself the complete epitome of a Christian's life. Of his life did he say? Nay, rather let him add of his death also. From the font to the grave, it seeks to exercise its enlightening, its chastening, its consoling influence, on all that we do and on all that we suffer. He would advert only to one other topic, which he had mentioned when he last met them three years ago—he meant the necessity of a faithful adherence in their ministrations to the directions of the Rubric. He was aware that some of the observances there enjoined had long fallen into disuse. But of these not all, perhaps not one, may have been irrecoverably lost. It should be their care to revive as many of them as they might be able, and, at all events, to take care that they did not lose any of those which were yet preserved. Above all, he would urge on them, in reference to the sacrament of baptism, that, in spite of the resistance of the worldly-minded of their flocks—and it would be from the worldly-minded alone that any opposition would come—they should be careful to administer it in strict conformity with the directions of the Rubric—in the congregation and at the appointed time and place. He had been brought to this subject by an allusion to the benefit which had been conferred upon the Church by the authors of the Tracts for the Times.

There was one other point, for which he considered those writers were equally entitled to their thanks—namely, for the zealous and effective manner in which they had explained and enforced the great evangelical truth—that the true Christian life is not an individual but a corporate life—that we are all members of one body of which our LORD JESUS CHRIST is the Head, and therefore "members one of another." Our LORD's discourses taught us—and the Holy Scriptures plainly declared—that it was to that body, and to every particular man, only as a member of that body, that the gracious promise of eternal life was given. He did not say—GOD forbid that he should—that no blessing attended on personal or individual religion—that divine grace was never present, except when two or three were gathered together in the LORD's house—that no blessing would be vouchsafed to the soul which held communion with its GOD, in the stillness of the desert, in the loneliness of the dungeon, or in the still more perfect desolation of the faithful Christian placed in the midst of infidels. But this he would say, that the faithful Christian, even in such circumstances, would still consider himself only as a member of the Church. He would only add one word more upon this subject. The holy sacraments, which we know are "generally necessary to salvation," were essentially, not individual, but corporate acts, prescribed by our blessed LORD himself to his body in the Church. Could such a body then adequately perform its functions except by the united action of all its members? Was not this unity especially incumbent on those who belonged to any national branch of the Church Catholic? Or could schism be regarded as a light or venial sin? "Great indeed—great throughout—is the mystery of godliness;" but the greatest of all mysteries is the first particular enumerated by the Apostle, "GOD manifest in the flesh," together with the wonderful and blessed effect produced on all who by baptism are inserted into the body of CHRIST, and made partakers of the benefits which flow from union with him. The Word of GOD, by the most plain, emphatic, and explicit declarations, asserted the reality and closeness of the union of CHRIST with His Church, though it shrouded in awful obscurity the manner of that union.

His lordship then quoted many passages of Scripture in proof of his statement; and said it was no mean praise of the tract writers that they had contributed—not to revive, for it was never dead—but to promote, extend, and enforce a practical sense of the "corporate" duty of the Church, and of every individual Christian as a member of that Church. In like manner they had enforced by their writings the efficacy of the sacraments; and the importance of their labors, in these respects, might in some measure be estimated from the vehemence with which they had been assailed. Some of their opponents, in their zeal to maintain a favorite theory, had not only forgotten the dictates of Christian charity, but in some respects seemed actually to have lost sight of the doctrines of the Church herself. Thus one of the most eminent among them had not scrupled to deny that baptism concurred towards justification, and alleged that no consistent member of the Church of England could maintain that it did, although he himself, whenever he repeated the Apostles' Creed, acknowledged *one* baptism; although the 27th Article declared baptism to be "a sign of regeneration, or new birth, whereby, as an instrument, they that receive baptism rightly are grafted into the Church;" although the Homily of Salvation expressly referred to in the 11th Article uses the word "baptized" as synonymous with "justified," and although the Homily of the Sacraments asserted the same doctrine in equally explicit terms. Another writer, in enumerating what he calls the "fearful errors" of the Tracts, not only numbers among them the doctrine of the real presence, explained as these writers explain it—but actually designates in the same way the doctrine of the communication of the Saviour's body and blood in the Sacrament of the LORD's Supper—thus seemingly forgetting that the words which he thus impugns, as teaching a fearful error, are a transcript from an Epistle of St. Paul.

Here he would gladly pause; but so much excitement had prevailed with reference to one of these Tracts, and the public voice had so distinctly called upon the bishops for their opinion, that they would probably bear with him if he went on with his observations, though to deal at all with such a subject would compel him to trespass on their attention for some time. The publication to which he referred was the last of the series—and that it was so was matter of much satisfaction, for undoubtedly these Tracts were creating an unwholesome agitation, and were acquiring an undue and a dangerous importance, even in quarters where they failed to obtain favor. That it was the last of the series was also matter of satisfaction upon another ground, one which was highly creditable to the writers of them, and worthy of all praise—it showed that with them Church authority was not a mere empty name, and that it was not with their lips and their writings alone that they set forth the duty of frank and ingenuous submission to the judgment of their bishops; for upon a simple intimation from their diocesan of what, in his opinion, was best for the peace of the Church, the publication was instantly discontinued.

(*To be continued.*)

### THE ENGLISH LITURGY.

But for our blessed and truly Apostolical and Scriptural Liturgy, our churches' pews would long ago have been filled by Arians and Socinians, as too many of their desks and pulpits already are.—*Literary Remains.*

I never distinctly felt the heavenly superiority of the prayers in the English Liturgy, till I had attended some kirks in the country parts of Scotland.—*Coleridge's Table Talk.*

### PRIVATE JUDGMENT.

When I can bring myself to believe that ours is not a true and orthodox Church, because from the mere perusal of the New Testament a man might not have sketched out by anticipation its constitution, discipline, creeds, and sacramental ritual; then I may, perhaps, be inclined to echo Chillingworth. I cannot think it detracts from a dial, that in order to tell the time, the sun must shine upon it.—*Coleridge's Literary Remains.*

From the London Morning Post.

## THE BISHOP OF OXFORD'S CHARGE.

> "Forbearance, charity in deed and thought,
> And resolution competent to take
> Out of the bosom of simplicity
> All that her holy customs recommend,
> And the best ages of the world prescribe."
> WORDSWORTH.

The Bishop of Oxford has just published a Charge to his clergy, which, it may be predicted with safety, not only will be of present usefulness, but of vast permanent interest. It contains the language and sentiments at once combined of the spiritual overseer, the earnest Christian, the true gentleman and scholar; and what great value would such a document now be, if preserved to the present age in relation with some of the past revivals of Christian doctrine, Christian practice, and Christian discipline? Some of the bishops may allude strongly, but briefly, to the march of Anglo-Catholicism over the length and breadth of nations far and near; the Bishop of Oxford expatiates freely and wholly upon this subject.

Let the matter be treated in order, and thus be divided under its proper heads:—

### THE PROGRESS OF ANGLO-CATHOLICISM.

The Bishop of Oxford, first of all, regards the incipient restoration of Anglo-Catholic principles such as "will be *hereafter* looked upon *as the commencement* of one of the most eventful epochs in the history of the English Catholic Church." "Those principles have," continues his lordship, "during this short interval, spread *and taken root*—not merely in our own neighborhood, and in other parts of England, but have passed from shore to shore—east and west, north and south—wherever members of our Church are to be found—nay, are unquestionably the object to which, whether at home or abroad, *the eyes of all are turned who have any interest or care for the concerns of religion.* They are forming at this moment *the most remarkable movement which, for three centuries at least, has taken place amongst us.*"

### THE MANNER OF ITS PROGRESS.

"Certainly they (Anglo-Catholic principles) have been fostered with no friendly hand. No adventitious aid of powerful patronage has helped them forward—no gale of popular applause has urged them on. They have been exposed to *a storm of abuse as violent as it has been unceasing—to calumnies and misrepresentations of the most wanton and cruel description*, and to attacks from the dissenting, democratic, and infidel portions of the public press, clothed in language which I will not trust myself to characterize, but which, *for the sake of our common humanity*, (I say nothing of Christian charity,) *it behooves us, as with one voice, to reprobate and condemn.*"

### THE CHARACTER OF ITS DOCTRINES.

"What has been their attraction? What have they to recommend them to general adoption? The system in question, instead of being *an easy comfortable form of religion, adapting itself to modern habits and luxuriant tastes, is uncompromisingly stern and severe—laying the greatest stress upon self-discipline and self-denial*—encouraging fasting, almsdeeds, and prayer, to an extent of which the present generation, at least, knows nothing—it has peculiarities about it which renders it quite unlike any thing which has been hitherto observed among us."

### CONDUCT OF ITS OPPONENTS.

"Persecution never has, never will answer its object—there is something in the very constitution of our common nature which inclines men to side with those whom they think unfairly treated. What can have been more lamentable than the tone which has been adopted by those who have set themselves to oppose the opinions in question? *What can be more offensive to Christian charity than to hear men of blameless lives held up to public execration in the newspapers of the day* as 'a Synagogue of Satan,' and branded as 'heretics' by persons who yet hold back the grounds on which they make charges? Above all, and I cannot notice without grave reprehension these individuals, *what can be more offensive than to see clergymen, ministers of the Gospel of peace*, so far forgetting themselves, their duties, and their position, as to appear at public meetings as speakers, or in the daily journals as correspondents, whose tone is rather that of personal opposition than of grave objection to error, and who thereby almost compel us to think that they are lamentably deficient in that spirit which is 'pure and peaceable, and gentle, and easy to be entreated, full of mercy and good fruits—thinking no evil, rejoicing not in iniquity, but rejoicing in the truth.' I would that such could see themselves as they appear to others. I would that they would reflect with whom they are leaguing themselves, and more than this—*I would that they should learn a lesson from the men whose doctrines they repudiate, and whose persons they so bitterly assail.*"

### CONDUCT OF ITS SUPPORTERS.

"I will say this for them, that the moderation and forbearance they have shown, under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration *of the meek and Christian spirit they have invariably shown*, not rendering railing for railing, and never tempted, by the frequent ignorance and often immeasurable inferiority of many of their adversaries, to retort upon them!"

### BENEFICIAL INFLUENCE OF THE "TRACTS FOR THE TIMES."

"That the *Tracts for the Times* have, from their commencement, exerted a beneficial influence among us in many respects must, I should think, *even their enemies being their judges*, be admitted. Their effect even upon those who are not in communion with our Church—the Dissenters and Romanists—has not been immaterial; and within the Church it is impossible to mark the revival of Church principles which has taken place among us—the increasing desire for unity, the increasing sense of the guilt and evils of schism, the yearning after that discipline which we have so much lost, the more ready and willing obedience to ecclesiastical authority, the greater anxiety to live by the Prayer Book, the better observation of the fasts and festivals of the Church, the more decent ministration of, and deeper reverence for, her sacraments, growing habits of devotion and self-sacrifice: it is impossible, I say, to see these things, and their growth within the last ten years, and not acknowledge that under GOD, the authors of the *Tracts* have been the humble instruments of at least bringing them before men's minds, *and of exhibiting in their own lives their practical fruits.*"

### ERRORS OF ROMANISM.

"If, with me, you believe that there is almost an incalculable amount of error and superstition in the Church of Rome—if, with me, you look on her as schismatical and anti-Christian—if, with me, you feel that our own Church is pure in doctrine, apostolic in her ministry, and that, *if a man will live as her Prayer Book would have him live, he will not miss of his salvation*, you will be more than ever zealous to keep those who have been baptized among us within our pale, and you will leave nothing undone which the sense of your tremendous responsibilities, which your feelings of devotedness and affection can suggest, towards preserving those of your flocks who are most exposed to them, from the perils of these dangerous days."

### DANGER OF OPPOSING ANGLO-CATHOLICISM.

"*Be sure there is at this time an expansive principle within us which can no longer be pent up with safety. If you attempt to repress it, an explosion, the limits of whose destructive force none can tell, will inevitably follow.*"

### NECESSITY OF STUDY.

"Our opponents (Romanists) are no unskilled controversialists; and they desire nothing better than an antagonist whose notions of Popery are gathered from the declamations of popular orators at the public meetings of the day."

### CHARACTER OF THE CHRISTIAN MINISTER.

"Nor, while I speak of your studies, must I omit one caution with respect to yourselves, namely, that, if the Church is ever to be, what all confess she might be among us, and all declare they wish her to be, *her priesthood must be holy—examples in prayer, in holiness, in devotedness, in self-denial, in taking up the cross of Christ crucified—they must live as men who, in the words of St. Paul, 'though troubled on every side, are yet not distressed; though perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in their body.'*"

And with this beautiful and lovely extract must be concluded the above collection of fragments from the Christian Charge of the Bishop of Oxford—a collection written out for the edification of a private individual, and it may haply be for the benefit of many. The Charge should be wholly perused, and the reader will not less admire the judicious reproof of some inconsiderate matters that have accompanied the holy and steady march of Anglo-Catholic principles. Thus the observations in Tract No. 90, with their allusion to Calvinistic inconsistency: the remarks on the indiscreet language of young divines: the deprecation of terms used to deteriorate the blessed labors of the reformers, notwithstanding the 'much fearful crime, and iniquitous sacrilege' of that convulsion: and the condemnation of the Church of Rome: these require the most attentive consideration and due obedience.

Meanwhile, as says the bishop, "there is a spirit at work which nothing human can quell," and this spirit must be met by us with the disposition of the wise Gamaliel. The work is in pious and effective hands, it is consecrated before all men by much prayer and self-denial, and all the means practised to promote it are such as call upon the humility, the devotion, the retiring sanctity, and holy fervor of our spiritual nature, formed in that Church to which—

"Oft'ner we turn more love we learn,
And loving more, more thither turn."

CATHOLICUS CHRISTIANUS.

June, 1842.

From the same.

## THE BISHOP OF OXFORD'S CHARGE.

(*From a Correspondent.*)

The tone of feeling in such an address as the Bishop of Oxford's Charge, would, were it universal, do more to earn for the Episcopacy of our noble establishment that love which its extended excellence and utility deserve, than years of reproof and reproach, however just. We learn by example; and had we such example constantly before us, the "ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν," would become a practical privilege, rather than a conjectural hardship, and the diocesan would be drawn into that more intimate connection with his flock, which of all human connections savors most of that patriarchal priesthood, in which the father was the guardian of the family altar—the teacher, the counsellor, and the priest. The unchristian spirit with which the authors of the tracts which gave forth that which has been called with more of vigor than sauvity, Puseyism, have invariably been assailed, has been too obvious not to call out the disgust of all who have thought freely and fairly on the matter; but has had one excellent effect, for it has shown in high relief the forbearance inculcated by the Tractarian discipline; it has shown that he who taught could practise; and that the close observance of the formulæ of Protestantism was accompanied by an even closer attendance to the spiritualizing precepts of that Christianity whose words are love.

But in addition to that kindly feeling which the Bishop of Oxford expressed towards the Tractarian party for their "dutifulnes and ready submission" to his authority, we have his open and honest avowal that to the Oxford schism, as some have dared to call the return to early Protestantism, we owe much, if not all, of that renewed vitality which has been of late years breathed into the langour of English religious feeling. Quietly, and yet kindlily, with the true apostolic love, has Dr. Bagot pointed out to the clergy of his diocese, or at least to that portion to which he made his visitation, that there is a latitudinarianism in the interpretation of the articles tacitly allowed, by which the Calvinist may deduce his own dogmas from the profession of the Church, and exhibit a GOD of Love in the light of a stern and vindictive master. Nor could he see upon what score the same degree of tolerance should not be extended to those who were disposed to seek another meaning in them.

This, if we interpret rightly what we conceive to be the Christian-like feeling manifested in the bishop's exhortation towards the authors of the *Tracts for the Times*, is resting the matter on the one broad basis on which the Reformation hinged—tolerance—not a creed, but of opinion. A tolerance not negligent in its discipline, nor low in its principles, but tender of the matters of conscience in all believers who could sit beneath the broad wing of its avowed belief.

On what principle, therefore, is it that the persecuting spirit would have thrust such men as Pusey and Newman from the Church?—men who, by their writings, would uphold her integrity; and by their exemplary lives increase her beauty. Surely, for a time, the very spirit of Christianity must have slumbered in the bosoms of those who denounced Tractarianism, or, misled by the intemperate and incautious expressions of some of those followers of the Tractarian teachers whom the bishop has so quaintly reproved, they must have closed their eyes on the obvious interpretation of the Tracts themselves.

Were we disposed as largely to enter into the question as we have previously done, there is suggestive matter in the Bishop of Oxford's noble Charge enough to afford us much ground for most extensive reasoning; but we do not at present feel ourselves called on to do more than to dwell on that healing kindliness of exhortation which gives it its most prominent character. We would but point it out to those of our pastors who may be somewhat less disposed to permit freedom of thought, and would write themselves down as the only infallible expounders of these written principles, on which the Church bases her constitution, and say as we do so, "This is what we would see in you also." We would have such a clause or paragraph as that commencing:—"With this view you will take care as far as in you lies—none shall have it in their power to say, that they sought," &c., &c., &c., read, studied, and felt—and we would have the concluding portion in which Dr. Bagot says:—"It cannot be well to condemn rashly and rancorously what has been held in whole or in part by such men as Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and a host besides of those who, in their day, were, and are still, the sound divines of the Church of England . . . . it cannot be wise to seek to expel from the bosom of that Church men who love her with no common love, and seek to serve her with no ordinary devotion"—even more deeply taken to heart by the reckless persecution of men whom they cannot understand. In concluding his Charge, the Bishop of Oxford expresses a belief that his Charge will not escape misrepresentation. As an almost solitary example of Christian charity in regarding this question, it would be singular if it did so; but, whether misrepresented or not, we feel that its utility at the present hour must be both abiding and extensive, and that Dr. Bagot will, by his example, have done more to promote Christian concord in his diocese than could have been effected by any course of conduct, less instinct with Christian love or more alive with worldly policy.

## COMMUNICATIONS.

For the Churchman.

### THE CHRISTIAN INTELLIGENCER.

*Mr. Editor,*—The New York Observer and the Methodist Advocate and Journal have furnished me materials for some of my latest articles, for which they will accept my thanks. I am now under obligations to the editors of the New York Christian Intelligencer, their number for August 20 having just fallen into my hands.

1. The first edifying extract to be made from their columns will relate to the eccentric *Rowland Hill*, whose wit, it appears, was sufficient to compensate for the want of an ordination. But before I write it down, I shall take the liberty of informing your readers, that the formularies of the Dutch Reformed Church (of the communion of which the Intelligencer is the organ) do, if I understand them, uphold the doctrine of a regular ministerial or apostolical succession. In the "Form for ordaining the ministers of GOD's word," we are told that "the Holy Apostle, among other things, saith, (Eph. iv.,) that the pastoral office is an institution of CHRIST," consisting in part in the "preaching of the Gospel, accompanied with prayer and the administration of the holy sacraments;" that in 2 Cor. v. 18, 19, 20, we have *particularly*, "a clear description of the office and ministers of GOD's word;" 'And all things are of GOD, who hath reconciled us to himself by JESUS CHRIST, and hath given to us (namely, to the Apostles *and* pastors) the ministry of reconciliation;' "that it is the office of the ministers publicly to call upon the name of the LORD in behalf of the congregation, for that which the Apostles say, 'we will give ourselves continually to prayer and to the ministry of the word,' IS COMMON TO THESE PASTORS WITH THE APOSTLES;" that their power to administer the sacraments "as seals of his grace," is "evident from the command given by CHRIST to the Apostles, *and in them to all pastors*;" that it belongs to them to "open and shut with the keys of the kingdom of heaven committed to them," and thus to exercise discipline; "for CHRIST having spoke of the Christian discipline, says to his Apostles, *whatsoever ye shall bind on earth shall be bound in heaven*;" and finally, that "the LORD will have such an office *always* to remain," because it is "highly necessary" "for man's salvation:" "for CHRIST said when he sent forth his Apostles to officiate in this holy function, *Lo, I am always with you, even unto the end of the world*; where we see his pleasure is, that this holy office (FOR THE PERSONS TO WHOM HE HERE SPEAKETH COULD NOT LIVE TO THE END OF THE WORLD) should *always* be maintained on earth; and therefore Paul exhorteth Timothy 'to commit that which he had heard of him to faithful men, who are able to teach others,' *as he also having ordained Titus minister, further commanded him* TO ORDAIN *elders in every city*."

I am safe, then, in the assertion, that the doctrine of an uninterrupted succession in the ministry constitutes an important part of the creed of the Dutch Reformed communion; and that in preaching, conducting public worship, administering the sacraments, exercising discipline, and *maintaining* the ministerial office on earth, the powers of their ministers are regarded as equivalent to those of the Apostles. It is proper, however, to observe in addition, that, strictly speaking, they recognize only one order in the ministry; ministers, although sometimes called elders and bishops, being distinguished both from "ruling elders" and "deacons."

Let us now turn to Sir Rowland Hill's "invitation to George Burder to preach for him." "You must know, (said he,) that I have an old score against you, on which account I draw out the following claim: 'George Burder, late Bishop of Lancaster and its environs, now translated to the see of Coventry, debtor to Rowland Hill, rector of Surrey Chapel, vicar of Wotton Underedge, and *curate of all the fields, commons, &c.*, throughout England and Wales; for supplying one month the Metropolitan Church at Lancaster, and many other places throughout that diocese at large—the sum of one month's services for the Surry Chapel, from the above mentioned Bishop Burder, is most justly demanded.'" "The *humor* of the invitation (says the Christian Intelligencer) consists in the fact that Rowland Hill was never ordained *Priest*, [and of course, in the view of the Dutch, was not an ordained minister,] and Burder was a self-taught *Puritan!*"—[Abhorring, as we doubt not, the very thought of an apostolical succession.] Happy contemporaries! I congratulate you, most potent, grave and reverend seigniors, that your hitherto habitual imperturbableness has been at length disturbed, and for so slight a cause. Let me exhort you to follow the advice of your Presbyterian fellow critics, and to "*cultivate* good humor by occasionally laughing at the follies which would otherwise provoke your wrath." If venerables divines, ignorant of their own formularies, had "had the faculty of seeing any thing to be absurd, they would have found themselves out long ago."*

2. Turn we next to an extract from the late Bishop White, who in 1782 published a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered." "Can any reasonable rule of construction (said the Rev. William White, then a presbyter of about thirty-four years of age) make this (Episcopacy) amount to more than ancient and apostolical practice? That the Apostles adopted any particular form, affords a presumption of its being the best, all circumstances of that time considered; but to make it unalterably binding, it must be shown enjoined in positive precept." "If ever (says the writer in the Intelligencer, who has the honor of being presented in editorial type) the 'unbroken succession' extended to this country, according to this bishop, the Revolution broke it, and left the American Episcopal Church without a head." It is difficult to say whether this critic is most to be distinguished for his dulness or his ignorance. The authority of the Bishop of London, said Mr. White, was exercised in this country "no farther than to the necessary purposes of ordaining and licensing ministers." At the Revolution, the power, whatever it was, that he "derived under a commission from the crown," ceased, and the churches were left without authority to perpetuate the ministry. In this dilemma, did any presbyters usurp the authority? Did Mr. White himself carry out into practice his own private opinions? If so, why did he, a very few years afterward, cross the Atlantic to obtain the succession? Peradventure, the correspondent of the Intelligencer has been thinking of a certain Dr. Coke, who lost the succession, concerning whom Mr. Charles Wesley significantly wrote,—

So easily are bishops made,
By man's or woman's whim;
Wesley his hands on Coke hath laid,
But *who* laid hands on *him*?

The *editors*, however, ought to have known better than, after the manner of the Boston Recorder, to confound "Methodist Episcopal" with "Protestant Episcopal." As to Bishop White's maturer opinions touching the succession, they may be found recorded in his "Dissertations," and various other productions issued at different periods of his life. Let one quotation suffice for the present:

"The persons clothed with this (executive) authority, are they whom the Scriptures have called 'stewards of the mysteries of GOD, ambassadors of CHRIST,' and here in my text, (Luke xii. 42,) 'the servants of the divine householder.' These, each of them in his vocation, are to look to the flock of CHRIST. It seemed good to the Apostles to appoint some of these with a *supereminent* commission, of which there were instances in Timothy and Titus; *and the persons so appointed have handed down their commission through the different ages of the Church.* THIS IS THE ORIGINALLY CONSTITUTED ORDER. And therefore, without judging those who have *departed* from it, we may wish and pray for its *restoration* in all Christian churches; as one mean for the restoring of godly discipline, for the having of our 'hearts knit together in love,' and 'that we may with one heart and one mouth glorify GOD.'"†

3. Another extract from the correspondent in editorial dress. "It is now pretty well understood that Episcopal bishops claim to be *Apostles*, on the same footing with Peter, John, and James; and the adherents of '*the Church*' denounce all who will not yield to them all they ask. Let us hear an *Arch*-bishop on the subject." Archbishop Whately is then quoted: "Successors in the apostolic office, (he says,) the apostles have none. As witnesses of the resurrection, as dispensers of miraculous gifts, as inspired oracles of divine revelation, they have no successors." In this all Episcopalians agree with the archbishop, and they who assert that the bishops of the P. E. Church claim to be the successors of the Apostles as "witnesses," "dispensers," and "oracles" of this sort, do sin with a high hand against the ninth commandment. Were St. Paul on earth, he would say (it is more than probable) to all such slanderers, "putting away lying, speak every man truth with his neighbor." But the archbishop further maintains, that "there is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree;" and if an "unbroken succession" be "necessary to the perpetuity of the ministry, there is not the least hope that the Christian ministry is now in existence." And this, says our castigator, is "refreshing" to "those who occasionally hear themselves delivered over by Episcopal authority to the uncovenanted mercies of GOD from the pulpits of 'the Church.'" Not too rapidly, dear sir. You will not postpone the erudite fathers of the Synod of Dort to any one English or Irish man—even although he be an archbishop. They have said, first, that the ministerial office was ever to be maintained by successive ordinations from the days of the Apostles; and secondly, that "out of" the "Catholic Christian Church," into which they were "received" by the "sacrament of baptism" duly performed by ministers authorized to "preach the word of GOD and to administer the sacraments,"‡ out of this "Catholic or Universal Church" "THERE IS NO SALVATION." See the Dutch Reformed Confession, *Articles* 27, 28, 29, 30, and 34.) Be not then so uncatholic as to say that you are refreshed by the consideration, that in the Episcopal Church there is *no* minister to hold out the promise of "mercies," albeit "uncovenanted;" your fathers hold that mercy is not extended to the unbaptized; baptism into your Church by valid ministry is indispensably requisite to salvation; you not only "unchurch" us, therefore, but you rejoice over us with a song of triumph corresponding too nearly with theirs who of old were accustomed to ejaculate, "there, there, so would we have it!" But enough for one essay.

MELANCTHON.

August 27, 1842.

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* Princeton Review, 1842, p. 139.

† Sermon delivered before the General Convention of the P. E. Church, in Trinity Church, New York, at the consecration of Bishop Parker, September 14, 1804, p. 10. See also the preface to the Ordinal, and the Consecration Service at large.

‡ If GOD has established but one order of ministers, it is sacrilege to make three. It is adding to the word of life, and must be visited with his displeasure. [Rev. xxii.)

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For the Churchman.

### EXCERPTA CATHOLICA, No. 3.

#### HOLY SCRIPTURE AND THE CHURCH.

"To understand the Holy Scriptures aright, is to understand them as the Primitive Church did."—*Bishop Wilson.*

"Every minister ought to be careful that he never expound Scriptures in public contrary to the known sense of the Catholic Church, nor introduce any doctrine against any of the four first General Councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and beside what is taught by these, no matter of belief is necessary to salvation."—*Bishop Taylor.*

"Say what you will against Tradition, we know the signification of words by nothing but tradition. You will say the Scripture was written by the Holy Spirit; but do you understand that language it was writ in? No. Then for example, take these words: "In principio erat verbum." How do you know these words signify, "In the beginning was the word," but by tradition, because somebody has told you so?

"It is a great question, how we know Scripture to be Scripture, whether by the Church, or by man's private spirit. Let me ask you, how I know any thing? how I know this carpet to be green? First, because somebody told me it was green; that you call the Church, in your way. Then, after I have been told it is green, when I see that color again, I know it to be green; my own eyes tell me it is green; that you call the private spirit."—*Selden.*

"If it be said, that *common* Christians, at least, can reap no benefit from *antiquity*, nor make any *use* of it, that will not be reason sufficient for throwing it aside, so long as the *learned* may. But even common Christians do enjoy the benefit of it, if not at *first* hand, yet at the *second*, *third*, or *fourth*; and that suffices here, as well as in other cases of weighty concernment. How do they know, for instance, that Scripture is the word of GOD? They know it *immediately* or *proximately* from their proper guides, or other instructors, who in the last resort learn it from the *ancients*. So then, *ordinary* Christians may thus *remotely* have the *use* of Antiquity, (not to mention other *nearer* ways,) with respect to the *sense* of Scripture, as well as with regard to its *authenticity*.

"Whatever is really *plain* [in Holy Scripture] to moderns, and *necessary*, must, one would think, by parity of reason, or for a stronger reason, have been *plain* to the *ancients* also, and *necessary* to them as well as to us."—*Dr. Waterland.*

"The Scripture itself is a tradition; and we admit all other traditions which are subordinate and agreeable unto that; together with all those things which can be proved to be apostolical by the general testimony of the Church in all ages."

"We reverently receive also the unanimous tradition, a doctrine of the Church in all ages, which determines the meaning of the Holy Scripture, and makes it more clear and unquestionable, in any point of faith, wherein we can find it hath declared its sense. For we look upon this tradition as nothing else but Scripture unfolded; not a new thing, which is not in the Scripture, but the Scripture explained, and made more evident."—*Bishop Patrick.*

"He that hath willingly subscribed to the word of GOD, attested in the everlasting Scriptures; to all the primitive Creeds; to the four General Councils; to the common judgment of the fathers for six hundred years after CHRIST; (which we of our Reformation religiously profess to do;) this man may possibly err in trifles, but cannot be an heretic."—*Bishop Hall.*

"If the *fathers* were *fallible*, so also are we; and if they, with all their advantages, might misconstrue Scripture, so may we much more. Therefore there is no prudence in throwing off their assistance as *useless* and *superfluous*. Even fallible men may be useful instructors to others as fallible; and in a *multitude of counsellors*, especially such counsellors, *there is safety*."—*Dr. Waterland.*

# THE CHURCHMAN.

SATURDAY, SEPTEMBER 10, 1842.

In the present number the editor resumes the duties which have been interrupted during the past month, by his absence from the city. He takes this occasion to express his thanks to his readers for the indulgence on which he has presumed: though he is happy to think that his place has been so kindly and ably supplied as to leave them nothing to regret, and to render apology for his absence little more than a matter of form.

For the Churchman.

*Mr. Editor,*—I am informed that in "Goode's Divine Rule of Faith and Practice," a work extensively circulated among the clergy of the Church in this diocese, (Virginia,) it is stated that the Bishops of the Church of Alexandria were elected and *consecrated* by the *presbyters* of the Church, and not by the bishops. I have not myself seen the work, and know not what authority Goode has for his assertion. Will you be so good as to give some light upon the subject to a humble layman, and

A SINCERE INQUIRER AFTER TRUTH.

Mr. Goode, it will be remembered, is a clergyman of the Church of England who has put forth two heavy octavos, (for the possession of which we are indebted to the courtesy of the American publisher, the Rev. Herman Hooker, corner of Fifth and Chestnut streets, Philadelphia,) purporting on their titlepage to be "against the dangerous errors of the Tracts for the Times, and the Romanists;" and it is unhappily true, that among the errors which Mr. Goode ascribes to the Tracts for the Times and the Romanists, is the doctrine of the necessity of episcopal consecration in order to the creation of bishops. "Supposing," he says, vol. ii. p. 59, "the apostles to have appointed the first bishops in twelve Churches, I want to know where we are informed that when the bishop of one of them died, the Church of the deceased bishop depended upon the will and pleasure of the remaining eleven bishops for a president, and could not appoint and create, to all intents and purposes, its own president, out of its own body of presbyters." And again, p. 63: "We may maintain fully even the apostolicity of the episcopal form of Church government, and yet deny that episcopal consecration is a *sine qua non* to the performance of the duties of the bishop or president of a Church."

In order to maintain this Presbyterian hypothesis of the competency of Presbyters to consecrate bishops, Mr. Goode has brought forward the old story of Jerome in regard to the usage of Alexandria; but as if ashamed of this meagre authority, he endeavors to support it by other props: He says:

"That episcopal consecration was *generally* appointed in very early times, to be, as it were, the seal to the episcopal appointment, can hardly, I think, be questioned by any one who is at all versed in the records of the primitive Church; but nevertheless, there are testimonies occurring which seem to show not merely that it was not absolutely essential, but that it was not universally practised.

For instance, the testimony of Eutychius of Alexandria is plain that such was not the case originally at Alexandria. His words are these: After mentioning that Mark the Evangelist went and preached at Alexandria, and appointed Hananias the first patriarch there, he adds, 'Moreover, he appointed twelve presbyters with Hananias, who were to remain with the patriarch, so that when the patriarchate was vacant, they might elect one of the twelve presbyters upon whose head the other eleven might place their hands and bless him, [or invoke a blessing upon him,] and create him Patriarch, and then choose some excellent man and appoint him presbyter with themselves in the place of him who was thus made patriarch, that thus there might always be twelve. Nor did this custom respecting the presbyters, namely, that they should create their patriarchs from the twelve presbyters, cease at Alexandria until the times of Alexander, patriarch of Alexandria, who was of the number of the 318, [Bishops at Nice.] But he forbade the presbyters to create the patriarch for the future, and decreed, that when the patriarch was dead, the bishops should meet together and ordain the patriarch. Moreover, he decreed, that on a vacancy of the patriarchate, they should elect, either from any part of the country, or from those twelve presbyters, or others, as circumstances might prescribe, some excellent man, and create him patriarch. And thus that ancient custom by which the patriarch used to be created by the presbyters disappeared, and in its place succeeded the ordinance for the creation of the patriarchs by the bishops.'

"I have given this passage in full, because it has been sometimes replied that it referred only to the *election* of the patriarch, and that we must suppose he was afterwards consecrated to his office by bishops. But it is evident to any one who takes the whole passage together, that such an explanation is altogether inadmissible; and moreover, the very same word (which, following Selden, we have translated *created*) is used with respect to the act of the presbyters, as is afterwards used with respect to the act of the bishops in the appointment."

EUTYCHIUS is a name quite as sonorous as Eusebius, and therefore as well fitted to carry conviction to those who are governed by sound and not by sense. From the great deference accorded to him by Mr. Goode, the reader may be surprised to learn that Eutychius was an Arabian author of the tenth century, whose original name was *Said Ebn Batrick*, and that his "Annals," quoted by Mr. Selden, is a professed compilation of the history of the world, from the creation to the year 900 of the Christian era. The work, as may naturally be supposed, is regarded by the learned as more curious than authentic. It would be easy to quote from Bishop Pearson the proofs that his compilation consists of extracts from various authors, neither consistent with themselves nor other ancient and credible historians. But this is unnecessary; it suffices to say that he is brought forward, not as testifying to the affairs of his own time, but as relating things which happened several hundred years before him; and that he produces no ancient author to vouch the truth of his record; not to add, that he wrote after the destruction of the Alexandrian library.

This passage of Eutychius, and the work itself, were first brought to the knowledge of the learned by Mr. Selden, a member of the Long Parliament, and a subscriber of the solemn league and covenant. Mr. Goode follows Mr. Selden's translation. Renaudot, however, as Mr. Goode himself tells us, "states that the Arabic word which Selden has translated *laid hands on*, refers only to the holding up of the hand at the election, and that *had Selden understood Arabic, he could not have thus translated it*." Thus driven from this word, Mr. Goode fastens on the word *create*, which he thinks more decisive than the other. It had been, we think, rather more ingenuous if Mr. Goode, instead of this parade of criticism, had told his readers *who* Eutychius was, and in what estimation he was held by such men as Cave and Bishop Pearson. But on this point he is silent.

To this passage of Eutychius Mr. Goode has added another from an unknown author, neither of which, we apprehend, gives any additional weight to the statement of Jerome. On his authority alone the statement rests; and as his, those of our readers who have at all looked into the controversy, hardly need to be reminded of the qualifications with which it should be received. In the first place, the alleged usage at Alexandria is in opposition to Catholic usage, and especially to the usage of those Churches of which we have much the most full and authentic records; it is not attested by any contemporary historian, and in particular receives no countenance from Eusebius; it is mentioned by Jerome, a writer of a subsequent age, as a tradition without any voucher for its truth, and is accompanied with the express declaration that episcopacy had continued from the apostles' time, and that to bishops belonged the exclusive power of ordination. "Quid enim facit," says Jerome, at the conclusion of the statement as given by Mr. Goode, "excepta ordinatione, episcopus quod presbyter non faciat?" as much as to say that bishops only have the power of ordination.

Jerome himself, it may be remarked, is, in common with all the ancients, a witness to the *fact* of episcopacy, or of three grades in the ministry, only he is said to have had a *theory* that there was but one sacerdotal order, and that bishops, though invested by the apostles' institution with the exclusive power of ordination and with the power of government over presbyters, were yet not a distinct order in the priesthood. Mr. Goode magnifies this theory because, as he fancies, it is subversive of the doctrines of apostolical succession and sacramental grace; although plainly the real point of issue is, whether there be a sacerdotal order, or a priesthood in the Christian Church necessary to its existence, clothed with power to perpetuate itself; and *not*, whether this order consist of one or two grades. Jerome surely, and other Catholics who have followed him, took as high views of the sacraments, and were as tenacious of the apostolical succession, as the writers whom Mr. Goode assails; and yet because he held (supposing he did so hold) that the priesthood was constituted in *one* order, Mr. Goode and *such* Protestants allege his testimony to show that the priesthood itself is not *essential*, not *necessary*; that there is no commission derived by successive ordinations from our LORD himself, and necessary to constitute any body of men a *sound* part of the Church of CHRIST. Such a necessity Mr. Goode denies;* and though in the Church his prolix disquisitions against what he is pleased to denominate "the dangerous errors" of the Tracts for the Times, may and will be comparatively harmless; yet out of the Church, in the promotion of dissent and consequent infidelity, his book will be productive of mischief. On what grounds, either of prudence or conscience, any of our bishops and clergy can commend such a book, or how they can expect to promote the growth of our Church by perverse and labored attempts to prove that Presbyterian ordination, and even lay ordination, is consistent not only with the being, but the soundness of the Christian Church, is what a plain man must be utterly unable to divine. If they wish merely to oppose "the dangerous errors" of the Tracts for the Times, why not recommend Hume's Essays or Paine's Age of Reason?

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* See particularly vol. 2, p. 87, where, speaking of separatists from the Church of Rome, he says: "Such bodies, though having none among them apostolically commissioned, *may* yet be a sound part of the Church of CHRIST."

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Among the pamphlets received during the absence of the editor, and not acknowledged, are, "The Future. A Poem, delivered before the Association of the Alumni of Washington College, in Christ Church, Hartford, August 3, 1842. By Rev. Joseph Nichols;" "Farewell Discourse. Preached in St. Stephen's Church, Middlebury, Vermont, by the Rev. Jacob William Diller, rector of said Church;" "The Earthly House, and the Building of GOD; a Discourse at the Funeral of the Hon. Francis Kellogg, May 13th, 1842, by the Rev. F. H. Cuming, A. M., rector of St. Andrew's Church, Ann Arbor, Michigan;" "Loyalty and Piety; or the Christian's civil obligations defined. A Discourse preached in Trinity Church, Newport, R. I. By Francis Vinton, rector, on Thursday, July 21, 1842, the day of public Thanksgiving;" "The Twenty-Fourth Annual Report of the Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church. (Alexandria.")

It is proper to mention more particularly a series of letters to the Rt. Rev. S. A. M'Coskry, D. D., entitled, "The claims of 'Episcopal Bishops' examined, by George Duffield, pastor of the First Presbyterian Church of Detroit." These letters are contained in six pamphlets, which together form a volume of 316 pages, an ample space, certainly, to examine, and, if possible, to refute the positions of that excellent discourse. We shall take an early opportunity to read these letters and "examine" them in return.

We have prepared a notice of a large number of English pamphlets illustrative of the present position of parties in the Church of England, and had designed to insert it in the present number. For want of space, however, we are obliged to defer it to our next.

### CLERICAL CHANGES.

The Rev. Alexander F. Dobb, late of the diocese of Kentucky, has accepted a call to the rectorship of Trinity Church, Columbus, and entered upon his duties.

The Rev. D. W. Tolford has resigned the rectorship of St. Johns, Ohio City, and has been succeeded by Rev. A. Guion, so long the faithful pastor of St. James, Piqua.

The Rev. Henry V. D. Johns, rector of St. Paul's Church, Cincinnati, has received and accepted an invitation to the rectorship of Christ Church, Baltimore.

The Rev. J. B. Britton has entered upon his duties as rector of St. Paul's Church, Chilicothe, having resigned his appointment as missionary at New Albany, Indiana.

COLLEGIATE HONORS.—At the recent commencement of the Western University of Pennsylvania, the degree of Doctor of Divinity was conferred on the Rev. John Coleman, rector of Trinity Church, Philadelphia.

For the Churchman.

### OBITUARY.

The sad intelligence of the death of the Rev. Mr. Peers was received only in time to be briefly announced in the last Churchman. He left this city in November last, by the advice of his physicians, and under leave of absence from the Executive Committee of the G. P. E. Sunday School Union, of which he was for nearly four years the Secretary and editor. After spending a few months at the south, he started on his return to New York, but could get no farther than Louisville, Ky., his former residence; where, after nearly four months of patient suffering, amid kind friends, and surrounded by those most dear to him, he calmly resigned his spirit into the hands of the GOD who gave it. The following is an extract from a letter from a friend, who was his constant attendant for several weeks prior to his departure, to a clergyman of this city.

"My last to Mr. ——— may have led you to anticipate the tenor of the next you might receive from me, and it is now laid upon me to inform you that our dear friend is no more. He quietly and peacefully expired on Saturday evening last at about half past eight o'clock. During most of the afternoon he was fully aware, I think, that a few hours only could remain to him here. He had during that time received one of those premonitory symptoms which bespoke the near approach of death—a severe chill—and was from that moment panting for breath. It was permitted me who was with him, and, at his own wish, to be near him to the last. He died, as he had desired (if it were GOD'S will) to die, without suffering. It seemed not like dying—his breathing becoming weaker and weaker, he fell asleep without one struggle; one sign of change in his countenance only appearing to tell us that he was at rest. His mind remained to the last; and until within a very few minutes before he died he was able to respond audibly to such portions of Holy Scripture as were repeated to him. His last effort was to follow through the Benedic of the evening service—and his heart was in it. It was more than he could bear. 'It is delightful,' were his words, but what had been said was too much, he told us. He died as he had so often prayed that he might die, in 'peace.'

"But I say no more until we meet. He was buried this afternoon. And a sermon, though brief, yet expressing a true appreciation of those qualities which endeared him to us, and gained for him the confidence and attachment of all who knew him, was preached by Rev. Mr. Pitkin."

The death of this excellent servant of the cross is a heavy loss to the Church. For Christian purity and consistency of conduct, for conscientiousness of purpose and action, for the widest and most unfailing charity, and for the single steady aim with which he directed all his powers to the glory of GOD, and the good of his fellow men, it is not easy to find his equal. And to all these high qualities there were ever joined the simplicity, modesty, and humility of a little child. His department of labor for years has been that of education; in which he was by common consent regarded as first, in his accurate and comprehensive knowledge of its fundamental principles, and in the practical application of those principles in the business of instruction. His last work was the Report on the subject of Christian Education, which was presented to the last General Convention, and by that body referred to the Executive Committee of the G. S. S. Union, to be printed and distributed. This document he regarded as his legacy to the Church. A most valuable one will it prove, if its principles are thoroughly studied by our clergy and laity, and taken as their constant guides in all their efforts to train up the children and youth whom GOD has committed to their care. It was while engaged in its preparation, that his last fatal illness commenced. He soon relinquished all hope of recovery, and in quietness and humble confidence in GOD his Saviour, waited till his change came. "Mark the perfect man and behold the upright, for the end of that man is peace."

H.

### REPUBLICATION

#### *of the Journals of the Convention of the Diocese of New York.*

The attention of the REVEREND CLERGY, of the WARDENS and VESTRYMEN of the several parishes, and of individual Laymen, is respectfully asked to the action of Convention on the subject above mentioned, and which will be found on pages 59 and 60 of the Journal of last year, and page 25 of the Journal of the present year.

It is proposed to print 500 copies of the Journal, from the first Convention in 1785, down to the division of the Diocese in 1838. They will be embraced in two octavo volumes, and will be furnished at $5 the set.

As it is absolutely necessary that the whole 500 copies be subscribed for, before the work can be undertaken, it is hoped that the Vestries, at least of the larger and more wealthy parishes, will order several copies. The Diocese has subscribed for 50—and the Corporation of Trinity Church for 40 copies.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at the most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

Subscriptions will be received at the Church Depository, No. 28 Ann street; at the office of the Churchman, No. 111 Nassau street; and at the Bookstore of Messrs. Swords, Stanford & Co., No. 152 Broadway.

Or they may be addressed to the
REV. BENJAMIN I. HAIGHT,
Secretary of the Convention,
No. 3 Rutgers Place, New York.
New York, September 10, 1842.

The foregoing Circular has been widely distributed through the Diocese in connection with the last Journal, and otherwise. The subscriptions thus far, have been but *very few*. Will not the Clergy, and Lay Delegates to the approaching Convention, come prepared to give their cordial co-operation in carrying out the measure? If not, it must be abandoned.

For the Churchman.

### DEATH OF THE BISHOP OF MEATH.

*From the Dublin Evening Mail.*

With great regret we announce this sad event, which took place at the Palace, at Ardbraccan, at a late hour on Monday night. His lordship was but a few days ill, and his death was occasioned by brain fever. The late Right Hon. and Right Rev. Dr. Charles Dickinson was a singular instance (at least in this country) of a man without position or connections,—without parliamentary, and scarcely personal interest, achieving so high and so honorable a distinction, and at so early an age, as an elevation to the Episcopal bench, and a seat at the Privy Council. Although we disapprove of the politics of Dr Dickinson, and had frequently occasion to express our dissent from his views—although we still more disapprove of the opinions entertained by his patron and friend to whom he was indebted for his promotion, Dr. Whately, the Archbishop of Dublin, yet we will not withhold from the deceased the merits to which we think he was entitled. He was a deeply read and accomplished scholar, a profound and orthodox theologian, an exemplary Christian minister, and a kind and benevolent man; and it is but justice to his memory to state that, in the administration of the affairs of his diocese, he was pure, disinterested, and high-minded, and was greatly beloved and extremely popular.

Doctor Dickinson was a native of the city of Cork. He has left a widow and a numerous family of children to mourn his untimely death; and from the circumstances under which he obtained the see, the heavy incumbrances which, of necessity, he had to discharge, and the short period for which he enjoyed the revenues, there is but too much reason for the painful apprehension that he has left them in a state far from affluence—nay, we fear very far from independence.

The above mournful intelligence will be received with great sorrow in this country. Dr. Dickinson endeared himself to many of our clergy, by his kind attentions and by his Christian hospitality to them, when visiting Ireland. He took great pains to render their visits profitable and useful, by introducing them to the members of that learned and distinguished circle of which he himself was an ornament. He felt a deep interest in the Church in America, and "sought to do her good." How mysterious the ways of GOD! how dark the Providence by which his removal from earth has been effected! But GOD has done it. He has taken him from his labor to his reward. For all his Christian acts of kindness and "labors of love," he will hear his divine LORD and Master say, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me;" "enter thou into the joy of thy LORD."

J.

### TO CORRESPONDENTS.

During the editor's absence several communications have been reserved for his personal inspection. Some of these, as Ω, refer to topics which it is now needless to revive; others, particularly "An Old Episcopalian," "W.," and "R., W.," will be either inserted or disposed of agreeably to the directions of the writers.

In reply to the note of "R. C. S.," which he has but just seen, the editor must say that he thinks four additional numbers would give the subject a disproportioned and, at present, an unseasonable prominence.

"O," and "Juvenis," are received.

The extracts from Boswell, in our next.

Several poetical communications have been received.

The Bishop of this Diocese requests the attention of the Clergy to the following:—

FORM OF PAROCHIAL AND MISSIONARY REPORTS, RECOMMENDED BY THE BISHOP.

*Baptized*, Adults ——
Children ——
Total ——

*Confirmed* ——. [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes, who may have resorted thither for Confirmation.*]

*Marriages* ——
*Funerals* ——
*Communicants.* Added as new Communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

*Catechumens* ——. [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

*Contributions.* The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese ——*
The Episcopal Fund ——
The Diocesan Fund ——
*In the City of New York*, The New York Protestant Episcopal City Mission Society ——
[*Contributions to the above mentioned objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended:*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the United States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

*Remarks* ——. [*Under this head let there be included, according to the Canon, all matters other than those above specified, which may throw light on the state of the parish; especially*, The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the holy communion is administered;—The frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the church; and, The number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

A Canon of this Diocese requires that when a parish is vacant, the annual parochial report shall be made by the Wardens.

It is also required, that "every clergyman not regularly settled in any parish or church, shall also report the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

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* Here should be added, this year, the amount of the *special* collection in aid of the Education and Missionary Society, recommended by the last Convention.

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## INTELLIGENCE.

*From the Southern Churchman.*

*African Mission—Cape Palmas.*—The following letter from the Rev. Mr. Payne, addressed to the Editor of the Southern Churchman, will furnish our readers with the most recent intelligence from our mission at Cape Palmas. With the exception of the death by the acclimating fever of one of the female teachers who accompanied Mr. Payne on his return to Africa, Miss Coggeshall of Bristol, R. I., the information is of an agreeable and cheering character.

*Cavalla, May 23d, 1842.*

Rev. and Dear Sir:—Once more safely located at my station, I embrace the earliest opportunity to comply with your request, to communicate some information in regard to our mission.

Of our safe arrival at Cape Palmas on "Good Friday," you have, ere this, been advised. We found all the members of the mission well, and providentially assembled at Mount Vaughan from the out stations. The two young ladies who accompanied us, were greatly delighted, as well as surprised, at the flattering prospect of usefulness spread out before them. Like all new comers, they were impatient to pass through the acclimating fever, that they might enter at once upon their labors. At length the fever came, but alas! in one case, not to terminate but in death! Miss M. D. Coggeshall, of Bristol, R. I., a devoted Christian woman, after an illness of twelve days, closed her short missionary course, and was taken from the Church militant to the Church triumphant! And now shall we ask to what purpose this waste? or will Christians at home say that this is but another proof that this is no place for females? Let such hear the language of our departed sister. When convinced that her end was approaching, she said to a friend, "when you write to America," say, that "I have never regretted, for one moment, coming to Africa"—"I am astonished that Christians do not realize more the preciousness of souls, and labor for their salvation with corresponding zeal." *We* feel keenly this loss! but we know that the LORD loves *his own cause* and *his own children*, and will cause "all things to work together for good," to it and them however afflictive and mysterious. Certainly, such things should not discourage. We all "must, through much tribulation, enter the kingdom of heaven." And if "Ethiopia *shall* stretch forth her hands unto GOD," the greater the sacrifice of life, in hastening this result, the more imperative the call upon the Church to prayer, and zeal, and personal consecration, to the work of the LORD. Who will take Miss Coggeshall's place: or rather, where there is so much to be done—where there is need of so many laborers, will not numbers seek the destitute field from which one, of even the few laborers already in it, has been taken away?

Miss Chapin, the other young lady who came out with us, is still somewhat indisposed, though we trust will soon be restored to health. The other members of the mission enjoy pretty good *African health.* I now proceed to give you some statements in regard to the condition of our mission. It now embraces five distinct stations, namely, Mount Vaughan, Grahway, Cavalla, Robrokah, and Zabour. The three former were in operation when I left for America. The two latter were opened in my absence: and of course little more has been done at them than to *prepare* to labor. Mr. Minor is at the latter, and Mr. Appleby, a layman, at the former of these places. As you will have accounts from the other stations connected with the mission from time to time, by their superintendents, I shall confine my remarks, in what I shall say, to the one of which I have charge.

The superintendence of this place during my absence devolved on the Rev. Mr. Smith. I found the school on my return, nearly the same, as to members, as when I left, about 25 boys. The female department of the school was almost broken up, by the death of three of our girls, and the want of a proper female teacher. We are now, however, collecting them slowly, and trust soon to have as many as Mrs. Payne can attend to. The boys have made considerable progress in their studies during our absence. With a few exceptions they read well enough to make the responses in the morning service, which I have now introduced, as a daily exercise. At night I use a part of the "evening service," in the Grebo language. Externally, the school is as flourishing as I could expect. But we need the influences of the Holy Ghost to sanctify the means used for the conversion of the children committed to our care.

A far more interesting department of labor than even the school, however, is, what I consider more peculiarly missionary, namely, *preaching the Gospel.* Besides the regular services of the Sabbath, I have resumed the practice of preaching during the week in each of the four small towns connected with Cavalla. Though the congregations are not large on these occasions, they are sufficiently so to make it infinitely important to preach to them a precious Saviour. The conversations which follow the services on these occasions are often very interesting, as indicating the real state of the heathen mind, and the grounds for hoping that even such persons may be converted. "Grebur," said an old man a few evenings since to my interpreter, "we know that Payne speaks the truth; that no greegrees or doctors can secure to us health or life, without the will of GOD. But we are afraid to throw away our greegrees unless this was *generally done:* for in that case we should be ruined by *witches.*" G. replied, "Bah Quoah, if you do not believe the foreigner, do hear your own countryman. You know that I once kept many greegrees, but when I came to the conclusion that they were vanity, I determined to put them away. My mother begged me not to do it; my uncle was angry, both said I would die. Soon after my mother was taken sick and died, and not long after, my uncle. *I* have no sickness since. It is true my child has died, but I believe GOD has allowed this to try me." I could relate many such incidents, but I have not time, as the vessel sails early to-morrow.

I am, rev. and dear sir, yours truly.

J. PAYNE.

### DIOCESE OF OHIO.

*Rectorship of St. Paul's, Cincinnati.*—We understand the rectorship of this important parish has been offered to the bishop of the diocese. We cannot but express the hope that he will entertain it favorably.

*Laying of the Corner-stone of an Episcopal Church, at Springfield, Clarke County.*—This interesting ceremony was performed on the 29th ult., by the Rev. W. Presbury, assisted by Rev. R. Killin, of Piqua, and Rev. E. Allen, of Dayton. The new edifice will be 57 feet in length, including the tower, 38 feet in width—having a commodious basement.—*Western Observer.*

*Episcopal Acts.*—On Friday morning, the 19th, in St. Paul's Church, Syracuse, Bishop De Lancey admitted to the sacred order of priests the Rev. Samuel Goodale, deacon, and missionary at Liverpool, Onondaga co.; and to the order of deacons, Edward D. Kennicott.

Morning prayers were read by the Rev. Mr. Murray, assisted by the Rev. Mr. Eigenbrodt, who read the lessons. The sermon was preached by the Rev. Mr. Metcalf. Mr. Goodale was presented by the Rev. Mr. Gregory, and Mr. Kennicott by the Rev. Mr. Windsor. The Rev. Messrs. Murray, Gregory, and Eigenbrodt, assisted in the administration of the holy communion. A number of the clergy were present, whose names we are not able to give.

On Saturday morning, the 20th, the bishop consecrated Grace Church, Waterville, Oneida co., and confirmed 5 persons. We are not informed who read prayers. The bishop preached. The Rev. Messrs. Burgess, Henry Peck, and Hull, were present.

Sunday morning, 21st, in the same church the bishop admitted the Rev. F. C. Brown, the missionary of the station, to the priesthood. Messrs. Burgess and Hull assisted in the services, and the candidate was presented by the latter. The bishop preached.

In the afternoon, he preached in St. Paul's Church, Paris Hill. We learn that crowded audiences attended all these services, and evinced a lively and solemn interest.—*Gospel Messenger.*

*Western University.*—The Commencement exercises of this institution took place at Pittsburg, on the 9th inst. The graduating class consisted of eleven young gentlemen. The honorary degree of Doctor of Divinity was conferred on the Rev. John Alexander, of Belfast, Ireland, and the Rev. John Coleman, of Philadelphia; and that of A. M. on Mr. Oliver Cunningham, of Boone county, Missouri.

The Rev. Samuel G. Callahan has been elected assistant minister of Spring Hill parish, Somerset county, Maryland, and has entered upon the duties of his charge.

### DEATH OF A MISSIONARY.

Warren, August 22d, 1842.

*To the Editors of the Christian Witness:*

Died, at Mount Vaughan, Cape Palmas, Western Africa, May 4th, of the acclimating fever, Miss Martha D. Coggeshall, aged 22 years, daughter of Mr. Josiah Coggeshall, of Bristol, and missionary of the Protestant Episcopal Church. Miss C. embarked for Africa in January last, in company with the Rev. Mr. and Mrs. Payne, and landed at Cape Palmas, on Good Friday, in good health, and pleased with the prospect before her. At the end of four weeks, she was attacked with the acclimating fever, and died the twelfth day.

*From the Banner of the Cross.*

CORRECTION.—The last Catholic Herald contained an item from the Birmingham (England) Advertiser, stating that Miss Gladstone, daughter of John Gladstone, Esq., and sister to the Vice President of the Board of Trade, had recently been admitted a member of the Romish Church. The statement seemed so circumstantial that some of our own Church journals had also copied it. We have since received the London Church Intelligencer of July 20, from which we are happy to learn that the whole story is without foundation, and only affords another proof of the caution with which all such accounts of perversion to Popery should be received. The Intelligencer says,

"We rejoice to be able to give the following distinct and authoritative contradiction to the 'lie' fabricated and put forth by the enemies of the Church. We have no fears that sound Catholics will ever embrace Popery:—

'Rev. Sir,—Having observed in your number for July 13, an extract from *The Birmingham Advertiser*, stating that Miss Gladstone has apostatized to the Papists, I beg leave to say that I have the best authority for asserting that that statement is entirely without foundation; and that it is nothing but a lie fabricated by the adversaries.

I remain, Rev. Sir, your obedient servant,

'CATHOLICUS ANGELICANUS.'"

The *Manchester Courier* states, that when the Rev. Mr. Sibthorp went to take leave of his congregation at Ryde, he gave out that he should be glad to see any of his old friends, but only upon one condition, that they did not enter upon the subject of religion. One gentleman, however, would not be silent, and ventured to ask Mr. S if he really prayed to the Virgin Mary: when Mr. S. replied, that he had not made up his mind on that point, and that he had a dispensation from his bishop of twelve months to settle the question!—*Ib.*

### BISHOP BROWNELL'S VISITATION.

Bishop Brownell purposes, by divine permission, to commence his autumnal visitation in the following order, viz:

Sept. 10, Stratford, 3 P. M.
" 11, Huntington, half past 10, A. M.
" " Monroe, 3 P. M.
" 13, Zoar, half past 10, A. M.
" 14, Trumbull, half past 10, A. M.
" 15, Fairfield, 3 P. M.
" 16, Westport, half past 10, A. M.
" " Wilton, 3 P. M.
" 18, Stamford, half past 10, A. M.
" " Greenwich, 3 P. M.
" 19, New Canaan, 3 P. M.
" 20, Ridgefield, half past 10, A. M. (Consecration.)
" 21, Bridgeport, half past 10, A. M.
" 25, Hartford, (St. John's,) half past 10, A. M. (Ordination.)
October, 2, Hartford, (St. John's,) half past 10, A. M. (Institution.)

*Chronicle of the Church.*

## FOREIGN.

### CONSECRATION OF COLONIAL BISHOPS.

The consecration of the five bishops for the Colonies is to be solemnized in Westminster Abbey, on the Feast of St. Bartholomew, (Aug. 26,) and we understand that a very large number of the clergy will be present, and that, moreover, they will be arrayed in surplices. This is as it should be, and will add greatly to the high solemnity. Five bishops to be consecrated at one time is quite an event in the history of the Church in England. In 1660, however, we find the Rev. Dr. Allestry publishing a sermon with the following title:—"A Sermon preached in St. Peter's, Westminster, on Sunday, January 6th, 1660, at the Consecration of the Right Reverend Fathers in GOD, Gilbert, Lord Bishop of Bristol; Edward, Lord Bishop of Norwich; Nicholas, Lord Bishop of Hereford; and William, Lord Bishop of Gloucester."

We would most respectfully hope that due consideration and care will be previously taken so to arrange the processions and movements of the archbishops, the bishops, the bishops elect, and the clergy, and also in making the collection at the offertory, and in the administration of the holy sacrament of the Lord's Supper, that no confusion may take place. This is of great consequence; but may all be well arranged, and all orderly gone through, if due care be previously taken.

The consecration sermon is to be preached, it is said, by the Very Reverend the Dean of Ripon, (Dr. Webber,) and the tickets of admission to be issued by the prebendaries. We do hope that one or more of the Scottish bishops will be invited to be present.—*Church Intelligencer.*

The following has been sent to us by a correspondent:—

"It has been suggested by the Church Intelligencer that it would be desirable that the approaching consecration of the five clergymen recently appointed to the newly-formed colonial dioceses, should be solemnized, not in the private chapel of Lambeth Palace, as hitherto, but either in St. Paul's Cathedral or Westminster Abbey. It is also suggested, that as the Irish, as well as the English prelates, are co-trustees of the Colonial Bishoprics' Fund, it might not be amiss for some of the body to take part in the high solemnity. An American bishop might also participate in this work, if such an one were present in England at the time. This would be a fine occasion for displaying the noble Catholicity, and the delightful union and communion of the Christian Churches of the respective nations."

We have too much respect for the authorities of the Church to make any suggestions as to the mode in which they shall perform their ecclesiastical functions; but, as a suggestion has been offered from another quarter, we beg leave to ask, in reference to one portion of it, why, if it be thought advisable that an American bishop be present at the ceremony in question, no prelate should on the same occasion represent the Episcopal Church of Scotland? It is to this depressed, and hitherto persecuted Church, that America owes the high privilege she enjoys, of a regular succession of bishops. The circumstances are not, we believe, generally known as they ought to be; and we will, therefore, state them in the words of an accomplished and accurate writer*:—

"On the acknowledged independence of the thirteen United States of America, all political connection between the Episcopal Churches in those States and the Church of England was necessarily done away; but an Episcopal Church could not exist without a bishop or bishops. The clergy of the province of Connecticut, therefore, sent over one of their own number, Dr. Samuel Seabury, who had obtained from the University of Oxford, many years before, the honorary degree of D. D. for defending the doctrine and constitution of the Church of England against some violent attacks made on them in America—to be consecrated by the English bishops. As Dr. Seabury brought with him the amplest testimonials of his sufficiency, and as the respectability of his character was well known in England, the primate and other bishops were ready to comply with the request of the clergy of Connecticut; but, without an Act of Parliament authorizing them to do so, they could not, in the consecration of a bishop, omit the oaths of allegiance and supremacy; and these oaths could not be taken by a subject of the United States.† The act required could not be immediately obtained; and it was extremely inconvenient for Dr. Seabury to remain in England till the next session of Parliament. He was therefore advised to apply to the Scottish bishops for consecration; but in the state in which they were placed by the laws of 1746 and 1748, they felt that it would be imprudent in them to consecrate any bishop who had first applied to the Archbishop of Canterbury, without previously ascertaining whether, by doing so, they should give offence to the Church of England. Their inquiries on this head were conveyed to the proper quarter by means of Dr. Berkeley, one of the Prebendaries of Canterbury, and son to the celebrated Bishop of Cloyne. This amiable man, who possessed all his father's virtues, undertook to correspond with Archbishop Moore on the subject, and was soon enabled to assure the Scottish bishops that, by consecrating Dr. Seabury, they would not only give no offence, but excite a more favorable opinion of their principles than what then generally prevailed. Dr. Seabury, therefore, came into Scotland, and was, on the 14th of November, 1784, consecrated at Aberdeen by Bishop Kilgour, of Aberdeen, *Primus*, Bishop Petrie, of Moray, and Bishop Skinner, coadjutor in the diocese of Aberdeen to Bishop Kilgour."

With these facts before us, and considering that by a recent Act of Parliament, (3 and 4 Vict.,) the connection between the Episcopal Churches of England and Scotland has been more closely cemented, we do hope that, if it be determined to depart from the usual forms, in the approaching consecration of the Colonial Bishops, some one or more of the Scottish bishops may be invited to witness the ceremonial.—*Oxford Univ. Herald.*

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* The Rev. M. Russel, LL. D., (of Keith,) in his Appendix to Bishop Keith's "Historical Catalogue, of the Scottish Bishops."

† This difficulty was at length obviated by the passing of the Act 26 Geo. III, and finally removed on the 5th of October, 1841, by the Act of 5 Vict., cap. 6.

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*The Colonial Bishoprics.*—The newly appointed colonial bishops are to be consecrated in the course of a few days, and will leave this country for their respective dioceses immediately afterwards. The Bishop of Gibraltar will have the superintendence of the British dependencies and possessions in the Mediterranean. There will be two cathedral churches, one at Gibraltar, and the other at Valetta, in Malta. The diocese of the newly-formed bishopric of Van Diemen's Land contains a territory about as large as 10 of our English dioceses, with a population of 50,000. The next bishopric to be formed is that of New Brunswick, which at present forms part of the diocese of Nova Scotia. The intended diocese contains a population of 156,000. Another bishopric to be founded is for the Cape of Good Hope, which contains an area of 130,000 square miles, that is, more than the whole of England, Ireland, and Scotland put together. The population amounts to 166,000, and is widely scattered. Another place for which a bishop will be provided is Ceylon. It is in extent nearly the same as Van Dieman's Land, both islands being about 24,000 miles square. Its population, however, is much greater, namely, one million and a quarter, the greater part of them heathens. When competent provision shall have been made for the endowment of these bishoprics, regard will be had to the claims of Sierra Leone, South Australia, Port Philip, Western Australia, Northern India, and Southern India.—*Standard.*

*The Church in New Zealand.*—It is asserted that the Church in the distant colony of New Zealand is likely to become a very efficient institution under the episcopal superintendence of the Right Rev. Dr. Selwyn, the first bishop of that diocese. The Earl of Devon, Lord Lyttleton, Lord Courtenay, Lord Ashley, Lord Sandon, the Hon. Francis Baring, Sir Stephen R. Glynne, Alderman Thompson, John Abel Smith, Esq., M. P., Captain Hine, the Rev. Dr. Hinds, and several of the metropolitan clergy, have formed themselves into a special committee, in connection with the standing committee of the Society for the Propagation of the Gospel in Foreign Parts, with a view to the provision of adequate spiritual instruction for the inhabitants of that colony. The New Zealand Company have offered an eligible purchase of land, and granted the sums of 2,000*l.*, 500*l.*, and 5,000*l.*, for the use of the Church in their settlements at Wellington, New Plymouth, and Nelson respectively, on condition that the bishop shall raise an equal sum for the same purpose; or, until he is able to do so, shall make annual payments at the rate of five per cent. on these contributions. The directors of the company have expressed a hope that they shall be able to make still further grants on the same conditions for the same object. The Society for the Propagation of the Gospel has undertaken to assist in thus providing for the religious wants of the colonists, and for the instruction and conversion of the native inhabitants. Out of a large annual grant which they have made for the support of clergymen in the colony, they have allotted 250*l.* to the company's settlements, and have also paid 2,000*l.* towards the general fund. The sums of money thus contributed by the Company and the Society have been paid to the Earl of Devon, Archdeacon Hale, and the Rev. Dr. Hinds, as trustees of a Church fund, to be expended under the direction of the bishop, for the support of the Church in New Zealand. There is little doubt that if the present efforts be attended with success, the bishop will be enabled in a few years to make a permanent endowment for the Church in his diocese.—*Ib.*

### THE BISHOP AND THE BLACKSMITH.

At the last ordination in Auckland Castle, one of the successful candidates was Mr. Blythe Hurst, till lately a blacksmith, in the village of Winlaton, Durham. He was put to the trade of a blacksmith at the early age of seven years. At that time he had received little education. He could read the Scriptures, but could write only imperfectly. After he went to the trade he attended a Sunday school where he made some progress. Writing, however, was not taught in the school. When he had entered his teens, his mind was directed to the study of languages, beginning with his own. Afterwards he acquired six others—viz., Latin, Greek, Hebrew, Arabic, Syriac, and French.

A few years ago a missionary made his appearance in the village, to disseminate the damnable doctrines of Socialism. The friends of the learned blacksmith pressed him to deliver lectures in reply to the Socialist. This he declined, but he wrote a book entitled *Christianity no Priestcraft*, and had it printed and published. The worthy rector of Winlaton, Mr. Wardell, enclosed a copy of the pamphlet to the Bishop of Durham, as the work of a common man, a laboring blacksmith. The bishop wrote back, expressing the great satisfaction with which he had read the book, and observing that it might be written by a common man, but it was the production of no common mind, and he was anxious to receive some further particulars of the author's life. The bishop wrote to Mr. Douglas, the rector of Whickham, wishing him to see Mr. Hurst, and ascertain his ability to make a ready application of his acquirements. Mr. Douglas visited him, and found him toiling the whole day long to support his family. He pursued his studies while at work, having his lessons on his "flame stone"—(a stone suspended before the eyes of the workmen to protect them from the flames.) Mr. Douglass conversed with him, and subsequently made a report to the bishop. Dr. Maltby afterwards corresponded with Mr. Hurst, and advised him as to his course of reading, recommending to his attention the most suitable books. His lordship also enclosed Mr. Hurst the means of following out his recommendations. Some time afterwards, the bishop having occasion to visit Newcastle, he had a personal interview with Mr. Hurst, and arrangements were then made for his ordination. His lordship also presented him with a silk gown. On Thursday, July the 9th, Mr. Hurst proceeded to Auckland, and passed his examination with great credit to himself, and much to the satisfaction of his examiner. The bishop was particularly kind, and took especial notice of Mr. Hurst, who has returned to his native village an ordained clergyman of the Church of England; shortly, through the bishop's patronage, to enter upon his ministerial duties as curate of Carrigill, near Alston.

### DIED,

On the 27th altimo, at Moorestown, New Jersey, Hugh Hollinshead Higbee, M. D., second son of the late Rev. Daniel Higbee.

## CALENDAR.

SEPTEMBER.

11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. } Ember Days.
24. }
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

## DIOCESAN RECORD.

### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

## NOTICES.

☞ The Education Board of the Education and Missionary Society will hold a *special* meeting at the Sunday schoolroom of St. John's Chapel, on Monday evening, the 12th inst., at half past 7 o'clock.

G. G VAN WAGENEN, Secretary.

New York, September 10, 1842.

The Board of Managers of the Education and Missionary Society will meet at the Sunday schoolroom of St. John's Chapel, on Wednesday, the 14th inst., at half past 7 o'clock. G. G VAN WAGENEN, Sec'y.

New York, September 10, 1842.

☞ An Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Thursday, September 29th, at 7 o'clock, P. M., in St. Paul's Chapel of this city.

SAMUEL SEABURY.

New York, September 10, 1842.

### ST. STEPHEN'S CHURCH.

This church having been closed several weeks for the purpose of making repairs, will be re-opened for divine service on Sunday, the 11th inst. Sept. 10, 1842.

### YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

In consequence of many members of the Board being absent from the city, the Board of Managers of this Society will not meet during the month of August. The next meeting will be held on the third Monday of September, the 19th proximo.

By order of the President.

GEO. H. BELL, Recording Sec'y.

New York, Aug. 27, 1842.

## ACKNOWLEDGMENTS.

### MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the sick poor, from "a lady of St Paul's Chapel," per Swords, Stanford & Co. LOT JONES,

September 5, 1842. 192 Allen street.

### DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Aug. 30th, has received the following contributions, viz.:

Through Edmund Wilcox, R A in Philadelphia, from Christ ch, Jersey Town, Pa, per Rev Mr Michison, $3 25; from the female Infant school of Trinity ch, Phil, per Rev Dr Coleman, $5; from Trinity ch, Oxford, Pa, per Rev Mr Sheets, $24 21; a thankoffering in answer to the appeal, postmarked Phil, $10; from S S, N Y, $50; from St James' ch, Piqua, Ohio, per Rev R S Killen, $20; from E R S, Buffalo, N Y, $10; from St James' ch, Newtown, L I, $10; from M N Z, of St John's ch, Fort Hamilton, N Y, per Rev J Dixon Carder, rector, $20; collection at the monthly concert of prayer, Christ church, Middle Haddam, Conn, $6; from a lady of the same ch, $5; from St James' ch, Derby, Conn, per Rev W B Ashley, $23 58; from St Paul's ch, Erie, Pa, from Lieut Simpson and lady, U S Army, $50; from Christ church, Hudson, N Y, per Rev P T Babbitt, $20. Total amount, $257 04.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, September 7, 1842.

N. B. The contribution from St Luke's Church, Germantown, Pa, acknowledged as $73 20, should have been $65 20.

### NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Paul's ch, Tompkinsville, Rev William Walton, rector, $10 25. Rev William Walton, annual, $2. Pierre E F McDonald, $4. St John's ch, Fort Hamilton, Rev J D Carder, rector, $4 60. J H Swift, annual, $5. Total amount, $25 85.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, September 7, 1842.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs J A Constant, Dobbs' Ferry, annual, $1. St Paul's ch, Tompkinsville, Rev Wm Walton, rector, $5 15. Rev Wm Walton, annual, $1. J H Swift, annual, $3 50. Total amount, $9 65.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, September 7, 1842.

GOVERNESS.

A LADY is desirous of obtaining a situation as Governess in a private family. A situation in one of the Western States would be preferred. Most respectable references can be given. Address R. D., post paid, office of the Churchman. Sept 10—2t$

NEW TESTAMENT.

THE New York Bible and Common Prayer Book Society have just published a neat edition of 18mo Testaments, from stereotype plates, kindly presented by James Swords, Esq.

For sale in muslin at 12 cents, and in sheep, 15 cents each; by the dozen at 15 and 18 cents each; or single for gratuitous distribution—at the
CHURCH DEPOSITORY,
Sept. 10. No. 20 John street.

ST. ANN'S HALL, FLUSHING, L. I.,
*For the Education of Young Ladies.*

THE Winter Session of this Hall will commence on the first of October. Circulars may be had at No. 20 John-street, New York.
Sept. 3—t08 J. F. SCHROEDER, Rector.

SELECT SCHOOL.

THE MISSES MANSFIELD respectfully inform their friends and the public, that they will Re-open their School at No. 480 Pearl-street, on Monday, August 29th. August 27.

BOARDING AND DAY SCHOOL
*FOR YOUNG LADIES.*

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

ST. JAMES' HALL,
NEAR HAGERSTOWN, MARYLAND.
*The Right Rev. the Bishop of Maryland, Visitor.*

THIS institution will, according to previous notice, be opened on Monday, the 3d of October next. Terms—$225 per session of ten months, payable, in every instance, semi-annually IN ADVANCE. Entrance fee, (in place of an outfit of bedding, &c.,) $25. This entrance will not be required in the case of subscribers of not less than $100 towards the establishment of the institution. Applications for the admission of pupils, or for further information, to be made, postpaid, to the rector, the Rev. John B. Kerfoot, Hagerstown, Md.

☞ The Banner of the Cross and Episcopal Recorder will please insert the above once a week for four weeks.
Sept. 3, 1842—4t

PORTRAIT OF THE REV. D. BUTLER, D. D.

A FINE lithographed portrait of the late Rev. D. Butler, D. D., has lately been published, and can be purchased in this city, of Swords, Stanford & Co., D. Appleton & Co., at the office of the Churchman, and at the office of the Episcopal S. S. Union. In Albany, of E. H. Pease; and in Troy, of Young & Hartt. Sept 3

MRS. AND THE MISSES WOOD'S
*Boarding and Day School for Young Ladies,*
42 BARROW ST., WASHINGTON SQUARE, N. Y.

THE business of this establishment will be resumed on 8th September. The system of education as sidously pursued, aims at securing a lasting and thorough knowledge of whatever is attempted. In the French department, particular care is taken to cultivate the habit of conversing in that language. Day pupils are allowed the privilege of preparing their lessons under the superintendence of one of the teachers.
Sept. 3, 1842—6t

ORGANS FOR SALE.

THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

This is a powerful and fine toned instrument and will be sold a bargain.

Likewise, a very superior Parlor Organ, made to order, containing the dulciano, stopped diapason, principal flute, fifteenth, and hautboy, with swell, and three composition pedals. The case is finished in the most elegant manner, 9 ft. 9 ins. high, 5 ft. 9 ins. wide, and 3 ft. 10 ins. deep—a superior instrument and well worthy of the attention of amateurs.

Also, a six stop Chapel Organ, with five composition pedals, 11 feet high, 6. 7 wide, 3. 9 deep.

Two five stop Swell Organs, calculated for a small Church, 9 feet 5 inches high, 5. 10 wide, 3. 5 deep.

Two four stop Organs, without a swell, 8 feet 7 inches high, 5.4 wide, 2. 6 deep.

Two second-hand Organs, of five stops, suitable for small Churches.

One small Parlor Organ.
HENRY ERBEN, No. 172 Centre street.
Sept 3—tf

BURNET'S HISTORY OF THE REFORMATION.
*This Day Published,*

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

The established character of Bishop Burnet's History of the Reformation as a standard work, and most valuable historical authority, renders it unnecessary for the American Publishers to enter into any analysis of its merit, further than briefly to state the advantages of this edition over all others.

"Often as this celebrated History of the Reformation of the Church of England has been printed and published, often as it has been read, and continually as it has been referred to by successive writers, interested in the important subject of which it treats; yet one thing seems to have been constantly overlooked, namely, the necessity of a distinct Preface to point out, and to explain to readers in general, the particular character of the publication.

"It is a work of too great magnitude to be repeatedly read through, and though its eminence as an historical work, must always be such as to render it imperatively necessary for certain writers to consult its pages, yet in every reprint of it, it should be contemplated by the publisher not merely as a book of reference, but as one to be read like other books of history regularly from the beginning to the end, not by professed scholars only, or by persons already versed in history, civil or ecclesiastical, but by such as may be only beginning their historical inquiries and researches—young readers and mere students.

"Scarcely any other book of equal importance, perhaps, stands so much in need of preliminary explanations, as this great work of the celebrated writer whose name it bears. And it must often, we should think, have been a matter of just surprise to the readers of this history, that, in the editions hitherto published, the errors in the first and second volumes have been reprinted, which the author himself noticed at the end of the third volume. In the present edition the text will be found corrected as it should be, and many explanatory notes added throughout the work.—*Editor's Preface.*

*Recently Published,*

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2 00.

An Exposition of the Creed, by John Pearson, D.D. late Bishop of Chester. With an appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A. Peterhouse, Cambridge. In one handsome 8vo. volume. $2 00.

A Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper. $5
D. APPLETON & CO., Publishers,
200 *Broadway.*
Sept 3—3t

### DIOCESE OF NEW YORK.
### ANNUAL CONVENTION.

Notice is hereby given, that the ANNUAL CONVENTION of the DIOCESE OF NEW YORK will be held on WEDNESDAY, the TWENTY-EIGHTH DAY OF SEPTEMBER, in St. Paul's Chapel, in the City of New York, at TEN o'clock, A. M.

By order of the Bishop.

BENJAMIN I. HAIGHT, *Secretary.*

New York, August 15, 1842.

☞ The Bishop requests that the Clergy will attend, on the first day, in their official robes, and occupy the seats provided for them, in the middle aisle.

JUST PUBLISHED,
*BY JAMES A. SPARKS,*
111 *Nassau street,*

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.
September 3.

MRS. MULLIGAN & MISS ROBERTS'
*Boarding and Day School for Young Ladies,*
No. 43 WALKER-STREET,

Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

☞ Shortly will be published in London, a Portrait of the RIGHT REV. GEORGE WASHINGTON DOANE, D.D., LL. D., Bishop of New Jersey, from a Drawing by G. Richmond. Engraved by F. C. Lewis.
*Fifty Impressions to be taken at $5. Prints $2 50.*

The profits arising from the sale of the print will be added to the funds of the Society for the Propagation of the Gospel.

Subscriptions will be received at the office of the Churchman. August 27.

TEACHER WANTED.

A SINGLE gentleman, qualified to take the charge of a select school for boys, may hear of a desirable situation by addressing immediately, with references, (post paid,) the Rev. J. W. Brown, rector of the Astoria Institute, Astoria, L. I., or John L. Riker, 131 Fulton st. Sept 3—2t

THE MISSES CAMPBELL

WILL re-open their School for Young Ladies, at 259 Greene st., between Waverly Place and Eighth st., Wednesday, September 7th.

It is particularly important, that young ladies wishing to pursue the studies taught in the higher classes, should enter as early in the term as convenient.
Sept 3—tf

MISS HAINE'S
*SCHOOL FOR YOUNG LADIES,*
No. 66 WARREN STREET,
*Will Re-open on Monday, September 5th.*

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.
Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq., No 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

ALL SAINTS' MALE PAROCHIAL SCHOOL
*No. 292 Henry street,*
WILL RE-OPEN ON MONDAY, SEPTEMBER 5.

MR. WILLIAM A. TAYLOR, A. M., has been appointed PRINCIPAL in the place of Rev. Albert D. Traver, whose health has compelled him to relinquish the post. Mr. Taylor's long experience and success as an instructor, induce the confident expectation that the School will continue to prosper under his auspices.

The general oversight of the School and the religious instruction of the Pupils, remain, as before, with the RECTOR of the Parish.

Mr. Taylor will be aided in his duties by Mr. GEORGE W. COAKLAY, A. M., and a competent Assistant in the Primary Department.

TERMS.—*Payment always in Advance.*

| | | | |
|---|---|---|---|
| Classical Department, | | | $12 50 |
| English | do | 1st Class, | 10 00 |
| Do | do | 2d d | 8 00 |
| Do | do | 3d do | 6 00 |
| Primary | do | | 4 00 |

French, Spanish, German, and Hebrew, each $5 00.
Stationery, per quarter, 50 cts.
Fuel for the season, $1 50.
New York, August 27, 1842.

THE MISSES RAINSFORD'S SCHOOL,
*430 Houston street, near Broadway.*

THE duties of this establishment will re commence on Monday, the fifth of September.

Circulars can be obtained at the store of Messrs. Bartlett, Welford & Co., American Hotel; and References are permitted to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs. Berrian, Eastburn, Ferris, Milnor, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, Perry, and Verren; James B. Elliman, and J. H. Hicks, Esqs.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York.

Miss A. Rainsford still continues to give private lessons on the Piano Forte and Organ, (in thorough Bass,) French, and Drawing. Aug. 27—3t

MISS SWIFT respectfully informs her friends, that she has removed her School to No. 601 BROADWAY, near Houston street. Her number of scholars will be limited to fifteen. The quarterly terms commence September 12th, November 28th, February 13th, May 1st. Circulars may be obtained at Roe Lockwood's, 411 Broadway; Bartlett & Welford's, 229 Broadway; or a her residence, 74 Eighth street.

*References.*
C. O. Halsted, Esq.
J. W. Leavitt, Esq.
Wm Sam'l Johnson, Esq.
James Brown, Esq.
T. C. Doremus, Esq.
Rev. George Potts, D. D.
Rev. J. M'Elroy, D. D.
Thatcher Tucker, Esq.
John C. Hamilton, Esq.
E. H. Blatchford, Esq.
August 27—3t$

SELECT CLASSICAL AND COMMERCIAL BOARDING ACADEMY,
FOR A LIMITED NUMBER OF PUPILS,

AT Shrewsbury, Monmouth county, New Jersey; conducted on enlightened and strictly Christian principles, with a proper attention to domestic comforts, by Rev. Thomas Clark.

Terms—$75 for a term of twenty-two weeks, payable at the end of one month from the beginning of the term.

The village of Shrewsbury is well adapted to the location of a select Boarding Academy, being healthy, with a moral and respectable community, so that the youth would be exposed to no improper associations; and there is an easy access to it by steamboat which goes to Red Bank, within one and three-quarter miles of the school.

Respectable references will be given.
Aug. 20—4t$

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS
111 Nassau street, Office of the Churchman.
August 20—tf

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
July 30. tf.

## THE PENTECOSTAL PATTERN: A CHARGE TO THE CLERGY OF THE DIOCESE OF NEW-JERSEY, BY THE RT. REV. G. W. DOANE.

*(Concluded.)*

II. Nor in their doctrine only, but their fellowship. "They continued steadfastly" "*in the apostles' fellowship.*" All of Christianity is not doctrine. He who knows the heart knows better how to draw it to Himself. Ours is a social nature; and the Framer of it works by social means for our salvation. If it were doctrine only that were needed, He might have written it upon the skies, or on our hearts. But "it is not good for man to be alone." God turns our social nature to account for our salvation. He did so, when He sent His Son to take our nature, that He might suffer with us here, and sympathise with us in heaven. He did so, when he made incorporation with His living body the source of the new life; and knit in it the company of them that shall be saved, "in one communion and fellowship."[a] It is through them whom He instructed, and appointed, and commissioned, to make all believers one with Him, in baptism, that the communion of the mystical body[b] on earth is formed and held with the divine and glorious Head in heaven. Hence, in the narrative of the first days, being *added to the apostles*, and being *added to the Church*, are evidently all the same as being *added to the Lord*. The expressions, you will find, are used convertibly.[c] Hence, St. Paul addresses the Ephesians, as "fellow citizens with the saints, and of the household of God,"[d] being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."[d] It thus becomes a very serious question, whether they who are not "built on the foundation of the apostles," are "of the household of God;" whether they who have not been "added" in the Church "to them" are "added to the Lord." Certainly, there is no warrant for such a hope in all the Holy Scriptures. Certainly, it finds no encouragement in all the writings which come down to us from the first days. It certainly would be out of harmony with all the dealings, and with the whole providence of Him, who "doeth all things well." No one would think, for one moment, of more Lords than one. Few that give thought at all to it, would say that there could be more than one true faith. Yet, holy Paul hath said, "one Lord," not only, but "one faith," "one baptism;"[e] and is as careful to declare that there is "one body," as that there is "one Spirit," and "one God and Father of all." Settle it that this is so; settle it that it is worth inquiry whether this is so, and the result is certain. If there is a Church of God, to which, as of old, so, in all places, and through every age, the Lord would add "the saved," that Church the body of His Son, it must be one fellowship. Now, this can only be by their communion with the one life-giving Head; and that communion kept up and transmitted, as by mortal men it only can be, by continual succession. The hosts of angels, it may be, are ever more the same. No death to thin, no birth to swell, their ranks. A Church of dying men can be immortal only in successive generations; having its life, and that which is their true life, in the incorporation of their spirits with the living Lord: "holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."[f] See that the people of your care, my reverend brethren, count it not indifferent whether they are in the Church, or not. If it were possible to continue steadfast in the apostles' doctrine—which all experience shows it is not—without continuing steadfast in the apostles' fellowship, it would not be according to the Pentecostal Pattern; it would not be according to the will of God; it would not be in agreement with their social nature; it would not be for the well being of their souls. The Christian life, by Him who bought us with His blood, is made dependent on our union with Him, our Head. Hold fast, then, and teach your people to hold fast to them, of whom He said, "He that receiveth you receiveth me."[g] Continue steadfast, and keep your children steadfast, in their fellowship, whom He gave, "for the perfecting of the saints."[h] Standing firm upon the faith of the Apostles, "grow up into Him in all things," "from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."[i]

III. Foremost among the means of this increase, is the sacrament of the holy Eucharist. The Pentecostal Christians continued steadfast "*in the breaking of bread.*" The Christians of our day would be more worthy of the name, if they did likewise. Alas, it has come, under the influence of some modern schools of Christian teaching, to be almost a supernumerary of Christianity; a sort of dainty for the perfect, instead of what it should be, the daily bread of sinful souls. In the first days of the Church, they hungered for its spiritual meat. You never hear of the meeting together of the faithful, on the holy day, that it was not "to break bread." This was their rarest use of it. Often, it was the daily succor of their souls. Why should it not be? Did not He who had ordained it say, "Take, eat, this is my body:" "drink ye all of this, for this is the New Testament in my blood, which is shed for you, and for many, for the remission of sins?"[j] Did He not say, on the very night in which He was betrayed, and make it thus the last request of dying love, "Do this in remembrance of me?"[k] Had he not said of it before, in words which now they understood and felt, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you: he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him; whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day?"[l] Had not the Apostle, taught of Jesus Christ Himself, he tells us, taught them, "the bread which we break, is it not the communion," or partaking, "of the body of Christ?"—"the cup which we drink, is it not the communion," or partaking, "of the blood of Christ?"[m] Could they need daily bread as much as this? Could they feed too often on this heavenly food? Could they replenish too assiduously the spiritual life, which they could only live by faith in the Son of God? And could this in any way be done so effectually as by the reception of that blessed sacrament, of which He Himself hath said, "he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him?"[n] This was to live by faith. This was to live in Christ. This was the life of God. Then, Christians were "of one heart and of one soul." Then, they "had all things common." Then, they counted not their very lives dear unto them. For, then, to them "to live was Christ," and thus, "to die was gain." Alas, how different now! The holy sacrament, in which, to faithful hearts, the Saviour gives Himself, to be the food of their new life, is but a decent ceremony. Men do it, now and then, as a memorial of their Saviour. Not to do it at all, suggests no doubt of safety, no distrust of spiritual growth. To neglect it, for a year, or years, is no way inconsistent with the character of Christians. To turn away from it, to save an hour, or because they are not "in the vein," or because they wish some little latitude of living, or because some one is present and partaker whom they do not like, or who is not quite so good as they think that he should be, is common among those who call themselves communicants. Strange conduct, if they verily believe that they can have salvation only as they are in Christ! Strange conduct, if they count His word their law, His request their rule, His promise their dependence! "Except ye eat the flesh of the Son of man, ye have no life in you." And yet—they surely must forget it; be it ours, my reverend brethren, to put them constantly in mind of their great privilege!—these are the very words of Him who gave his life to save you, and in whose life alone your souls can live: who gave Himself not only to die for you, but to be your "food and sustenance in that Holy Sacrament."[o]

IV. "And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and *in prayers!*" In nothing were the early Christians more distinguished, than as men of prayer. Prayer was their daily life. It was their common prayer that brought them to have "all things common." It was their effectual, fervent prayer, that opened heaven upon their hearts, and brought its blessings down, in showers, that overflowed and filled the world. From the Ascension, when their hearts were sad with sorrow, that their blessed Master was gone from their sight for ever, they went into that upper room, which He had consecrated with His presence; and there continued, "in one accord, with prayer and supplication." Upon the day of Pentecost, while they were waiting for the Comforter, they were all, "with one accord," the concert of their common prayers, "in one place." "They that gladly received the word," and "were baptized," "continued steadfastly" "in prayers." And the whole multitude of Christians at Jerusalem continued "daily, with one accord, in the temple, praising God." How sad is our departure, as from the ancient faith, so from the ancient piety! Then the voice of prayer never ceased, the incense of devotion rose continually to God. Now, on the Lord's day, we collect a tithe, perhaps, of those who call themselves by the holy name of Christ. To desire to do more than this is extravagance, and being "righteous over much." To attempt it, is but to be reminded of "the shaking of an olive tree," and of "the gleaning grapes, when the vintage is done." And why, in God's name, is it so? Is there less need of prayer than there was then? Is the world so filled with righteousness and peace, is the kingdom of Christ so nearly come, that we can safely cease from intercession? Alas, men now can find no time to pray! Alas, men now have not the faith to pray! Alas, men now have learned to disregard the God that hears the prayer! If they were heathen, of whom I speak, if they were avowed infidels, if they were mere worldlings, it were no surprise. But that such should be the case, in a Church which claims the name of Apostolic, in a Church which has provided for her children a form of daily morning, and of daily evening prayer, this surely is a gross and shocking inconsistency. Brethren beloved, it ought not so to be. Blessed, interceding Saviour, pour upon us, we beseech thee, the spirit of grace and of supplication!

> "Oh Thou, by whom we come to God,
> The Life, the Truth, the Way;
> The path of prayer thyself hast trod,
> Lord, teach us how to pray!"

Thus have I set before you, reverend brethren, as the same is drawn in Holy Scripture, the pure, the primitive, the Pentecostal Church, the "very pattern shown us in the mount." Such the Church was, as it first fell from the Creator's hand, while yet the blood of the Atoning Lamb was fresh upon the lintels and the two side-posts; while heavenly breathings were yet heard, the echoes of that rushing mighty wind; and light still lingered in its courts, as from those tongues of cloven fire. While it continued such, the "Lord added daily" to it "such as should be saved." While it continued such, "believers" in multitudes "were added to the Lord." While it continued such, "the word of God grew mightily," and "prevailed." While it continued such, the Churches which the apostles planted "were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." For, while it still continued such, "the multitude of them that believed, were of one heart, and of one soul, neither said any of them, that aught which he possessed was his;" but, loving one another with a pure heart, fervently, great grace was on them all. Dear reverend brethren, can we do so well as to imbue our hearts with the fair beauty of the Pentecostal Church, and make it radiant in our lives? Can we so do well, as, through the heavenly grace, to form our thoughts, our words, our deeds, ourselves, our families, our flocks, upon this heavenly pattern? Set, for the salvation of our own souls not only, and the souls of those who hear us, but of all to whom our influence can reach; can we do anything so well, as constantly, by word, and deed, and good example, to commend its purity, its peacefulness, its perfect and prevailing love, to their admiring emulation; and it may be—most surely, if we faithfully discharge our trust, and meekly seek the blessing of the Holiest upon the Church of His own purchase, it will be—to their cordial and sincere adoption!

The time is certainly propitious to the hope. It is an age of movement. Men are not satisfied with their condition. What were thought foundations, have not proved so. What were trusted to as landmarks, have changed places. Lights, that men sailed by, as if stationary, have been found drifting. There is nothing that so tries the heart of man as uncertainty. "To know the worst is some degree of ease." But to know nothing, to be assured of nothing, to have nothing to rely on as of fixed and lasting quality, is what men hardly feel that they can bear. And this failure of foundations is at a time to make it the most trying. God's judgments are abroad. From a delirious dream of gain, men have waked up to utter want. The fullest tide of prosperous fortune that ever rolled over a land, has all run out, and left the shore covered with wrecks. What, but the other day, was fairer, in its living and luxuriant green, than fancy's loveliest sketch, is now a tangled waste of weeds, and shells, and sand. The god of this world has deserted and betrayed his votaries. In bitterness of spirit, they bewail their gross idolatry. At the moment when they most need consolation, they feel that theirs were "miserable comforters." It is felt and owned that happiness does not spring from the ground. It is felt and owned that man's foolishness is no substitute for God's wisdom. It is felt and owned that man's weakness cannot do without God's strength. It is felt and owned that human institutions, however well devised, may disappoint their founders; that the fullest measure of earthly advantages cannot ensure prosperity; that "the largest liberty" is not the truest freedom; that there needs for stability something deeper than human virtue, and something loftier for protection than human power. It is the very moment to arrest the ear, to fix the eye, to win the heart. Philosophers are disappointed. Statesmen are perplexed. The boldest quail. The firmest tremble. The most skilful are at fault. As in the pauses of an earthquake, the very silence seems to say, "Be still; and know that I am God!" Surely, now, if ever, "when God's judgments are abroad," men "will learn righteousness."

At such a time, let us propose the Church for men's adoption. The Church is for use. Let us invite them, in God's name, to come and use it with us. They yearn for truth. The Church is put in trust with it of God. They long for unity. The Church is one. They pant for peace and quiet. The Church is quiet and peaceable. They need stability. The Church is founded on a rock. They need a home and training for their children. It is the Church that has in charge the Saviour's lambs. They desire sustenance for their souls. The Church is furnished with the bread of life, to break it for them. They would find rest in God. The Church is one with Him, and He with it. As "the pillar and ground of the truth," as the fold of peace and safety, as the body of the Lord Jesus Christ, the Church is for the use of men; meets all their necessities, supplies all their infirmities, and brings them, through the comfort of His grace, to be partakers of the riches of His glory.

May the Almighty Father, who hath purchased to himself, with the precious blood of His dear Son, be here with us, this portion of His flock, to keep us and to bless us. May He make all, bishop and pastors, diligently to preach His holy word, and duly to administer His holy sacraments. May He grant us so to be joined together in unity of spirit, by the apostles' doctrine, that we may be a holy temple, acceptable to Him. May He so lead us in the ways of truth and peace, feeding us in the green pastures of His word, making us to lie down by the still waters of His Church, that finally, with the whole of His dispersed sheep, being gathered into one fold, we may be partakers of everlasting life. We ask it, Heavenly Father, for the sake, and through the merits, of thy Son.

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[a] Collect for All Saints' day.

[b] "Members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people."—*Communion Service.*

[c] The same day there were *added unto* them about three thousand souls. Acts ii. 41.—The Lord *added to the Church* daily such as should be saved. 47.—Believers were the more *added to the Lord.* v. 14.

[d] Ephesians ii. 19, 20.

[e] Ephesians iv. 5.

[f] Colossians ii. 19.

[g] St. Matthew x. 40.

[h] Ephesians iv. 12.

[i] Ib. 15. 16

[j] St. Matt. xxvi. 26-28.

[k] St. Luke xx 19.

[l] St. John vi. 53, 54.

[m] 1 Corinthians x. 16. "The fruit of the Eucharist," says Richard Hooker, "is the participation of the body and blood of Christ." ii. 450.

[n] St. John vi 56: "That we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him." *Invocation in the Communion Service*: "The bread and cup are his body and blood, because they are causes instrumental upon the receipt whereof the *participation* of His body and blood ensueth. For that which produceth any certain effect, is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is the effect which groweth from it. Our souls and bodies quickened to eternal life, are effects the cause whereof is the Person of Christ, His body and blood are the true wellspring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything which they quicken; but also by a far more divine and mystical kind of union, which maketh us one with Him, even as He and the Father are one."—*Hooker*, ii. 449, 50.

[o] *Exhortation to receive the Holy Communion.*—"The grace which we have by the Holy Eucharist doth not begin, but continue life. No man, therefore, receiveth this sacramen before Baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired, after baptism. In that life, therefore, where neither body nor soul can decay, our souls shall as little require this sacrament, as our bodies corporal nourishment. But, as long as the days of our warfare last, during the time that we are both subject to diminution, and capable of augmentation, in grace, the words of our Lord and Saviour Christ will remain forcible: 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' Life being therefore proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God, must eat the flesh and drink the blood of the Son of Man; because this is a part of that diet which if we want we cannot live. Whereas therefore we are in our infancy incorporated into Christ, and by baptism receive the grace of His Spirit, without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us; the degrees of our own increase in holiness and virtue we see and can judge of them; we understand that the strength of our life begun in Christ is Christ; that his flesh is meat and his blood drink, not by surmised imagination, but truly,—even so truly that through faith we perceive in the body and blood sacramentally presented the very taste of eternal life; the grace of the sacrament is here as the food which we eat and drink."—*Hooker*, ii. 444,5

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### MONUMENTS.

The old Gothic church-monuments, from their poetical and religious character, seldom fail to excite a deep and solemn interest, being generally designed in admirable keeping with the sacred objects by which they are surrounded. There is something peculiarly striking and affecting in the effigies of kings, prelates, nobles, and warriors, all extended upon their silent tombs, in the same expressive attitude of humility and resignation, representing departed Christians, as it were, "resting from their labors in expectant blessedness," their hands piously pressed together in prayer and supplication, waiting for the coming of their Lord. Such memorials are in every way superior to modern monuments, which are not only devoid of all the peculiar and eloquent symbols of Christianity, but at the same time, with their over-wrought conceits and allegorical groups, are full of that vain pomp and glory of the world, which ought always to be excluded as much as possible from buildings devoted to the holy service of the Church.

Many of the ancient sepulchral brasses are most interesting and beautiful works of mediæval art, and might often be imitated with advantage, since they form a part of the basement of the building, and do not therefore in any respect detract from the effect of its architecture. Marble tablets ought on no account to be fixed against the pillars and walls of the church, but stone slabs, with inscriptions written in black or colored letters, might be appropriately inserted within a series of arcades or pannels, carried round the interior of the nave under the windows, like the seats of a chapter-house, and would contribute very much to the enrichment and decoration of the sacred edifice, if the armorial bearings were properly emblazoned. Monuments of greater pretension require the utmost care and attention to be bestowed upon their design, as well as upon the disposal of them in our ecclesiastical structures, so that they may not in any way prove injurious to their beauty and character. The ancient altar or table-tombs, with recumbent effigies placed beneath arched recesses, fixed in or projecting from the wall, afford, perhaps, the best models for our imitation; and the figures, as in the old examples, should always have their faces turned towards the east."—*Barr's Church Architecture.*

[It is much to be regretted that clergymen do not take pains to improve the fashion of the gravestones in our country churchyards.—Nothing can be more monstrous than some of the specimens of monumental art.]—*Englishman's Magazine.*

### THE APOSTOLIC COMMISSION.

The apostolic commission was twofold: namely, an *extraordinary* and an *ordinary* commission; the former being suited to the exigencies of the Church in her infancy, and the latter being necessary for her well-being till the end of the world. The former part of the apostolic commission, it will be acknowledged, has long since ceased; but the latter cannot cease, so long as the Christian Church exists; as is evident from the commission given to the apostles by their Master, and the promise annexed to a faithful discharge of their respective duties, (Matt. xviii. 19, 20.) Now, since this promise of the Saviour was to be with them always, even to the end of the world, they must have successors of some kind, to whom the promise holds good; consequently, whatever order may claim being their successors, their office cannot be said to have absolutely ceased; and I believe I have the concurrent testimony of the earliest writers in the Christian Church, that those successors were what we now call *bishops*.—*Falloon's Apostolic Church.*

### ORDER AND DISCIPLINE.

If order and discipline be necessary for all persons and ages in the Church of Christ, the government of the Church must not cease with the apostles, but dure (endure) so long as the Church continueth—that is, to the world's end; and consequently, so much of the apostolical power as is requisite for the perpetual regiment of the Church must remain to those that from time to time supply the apostles' charge, and succeed in the apostles' room.—*Bp. Bilson.*

### DEATH-BED PURPOSES.

In one case, it is true, *good purposes* will make happy, though a man has *never practised* them. And that is in the case of such *dying penitents* as God sees have both *sincerity* and *strength* enough of godly purpose, and by means thereof would certainly practise well if they had but time. But as for these, they are so very few, that they seem not to be of any great account in the description of the righteous. Conversion, in the ordinary course, goes on by steps; God's grace is infused, and our wicked lusts are mortified by degrees; and without an unwonted and extraordinary grace, (which no man must expect, and least of all they who have slighted God's gracious offers to the very last,) it is not to be begun and finished the last moments. The righteous ordinarily are only such as have done righteousness in their lives; and among all the numerous attempters, it is hard to find those who can succeed and become righteous, by forming good resolutions upon their death-beds. And as for those who do then become such, it is more than they can know themselves. For no man, who is only beginning to resolve well, can know the strength and efficacy of his own resolutions, till he comes to try and practise them: and till he knows that, though he may have the *safety*, yet he cannot have the *comfort* and *hopes* of a righteous man. Bare purposes rarely give safety, but never comfort to a dying person; so that the hopes of the righteous must not rest on them alone, but have something else, *viz.*, a *well led life* to bottom on.—*Rev. John Kettlewell.*

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